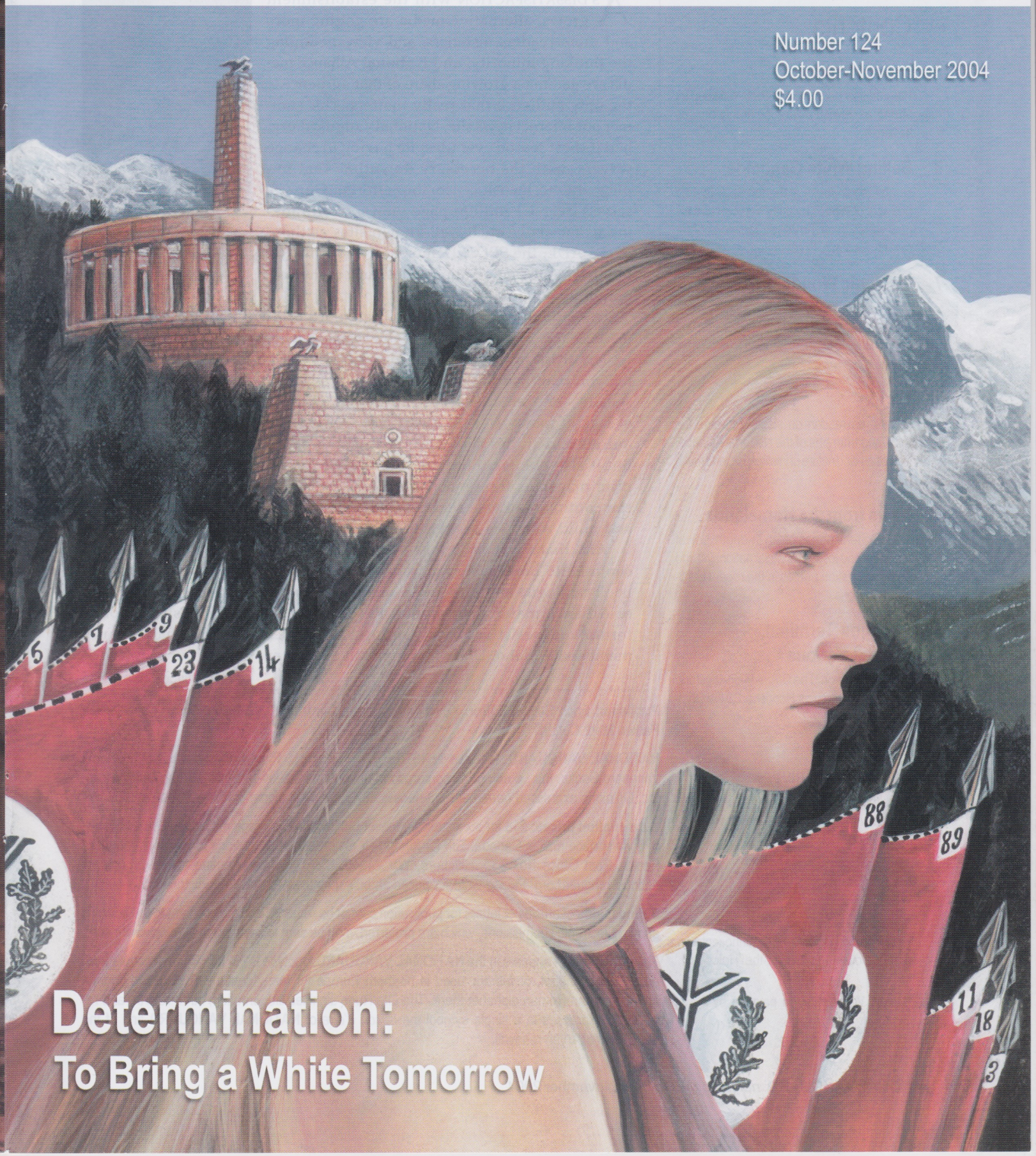
NATIONAL VANGUARD

Toward a New Consciousness; a New Order; a New People.

Number 124
October-November 2004
$4.00



Determination:
To Bring a White Tomorrow

NATIONAL VANGUARD
Toward a New Consciousness; a New Order; a New People.

Number 124
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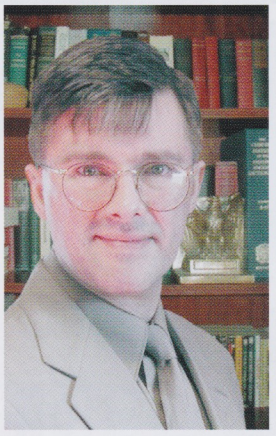
Editorial by Kevin Alfred Strom

Determination



As dissatisfaction with the establishment grows, alternative media are getting more and more readers, listeners, and viewers among the thinking minority, and National Alliance media are gaining a growing share of that audience—the only audience that really matters. This summer our Internet news site, NationalVanguard.org, had its best season ever (despite having to change servers, with the necessary downtime that implies, due to Jewish censorship efforts). Our site served over 1.1 million page views, often ranking us far above such well-known sites as those of the ADL, the SPLC, Democracy Now, the Republican and Democratic parties, and many corporate media outlets.

On September 13th, NationalVanguard.org will be one year old. Let me take this opportunity to thank *everyone* who has helped as an editor, writer, artist, and contributor in our first year. I'll also take a moment to tell you that, without a paid staff, I simply cannot always thank you personally—or even use every contribution that I *should* use—simply because of lack of manpower. In a way, that's good—being overloaded with inquiries and stories shows we're reaching out and inspiring our people. But it also points up the need for more support and subscriptions to the print magazine from our readers and listeners and members, so that we can continue our free services and, eventually, hire more staff members and build a service organization second to none.

And that's just *one* of our media outlets: Natvan.com and Natall.com continue to broadcast and archive our radio programs, host our superb book catalogue and *Free Speech* archives, along with a growing collection of Alliance material in several European languages. Resistance.com's forum and ResistList keep gaining in audience, too. National Alliance members in Idaho, Utah, Nevada, and Florida are getting our message of

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Publisher: Erich Gliebe; **Editor:** Kevin Alfred Strom; **Contributing Editors:** Justin Cowgill, Ben Parker, Mark Cotterill

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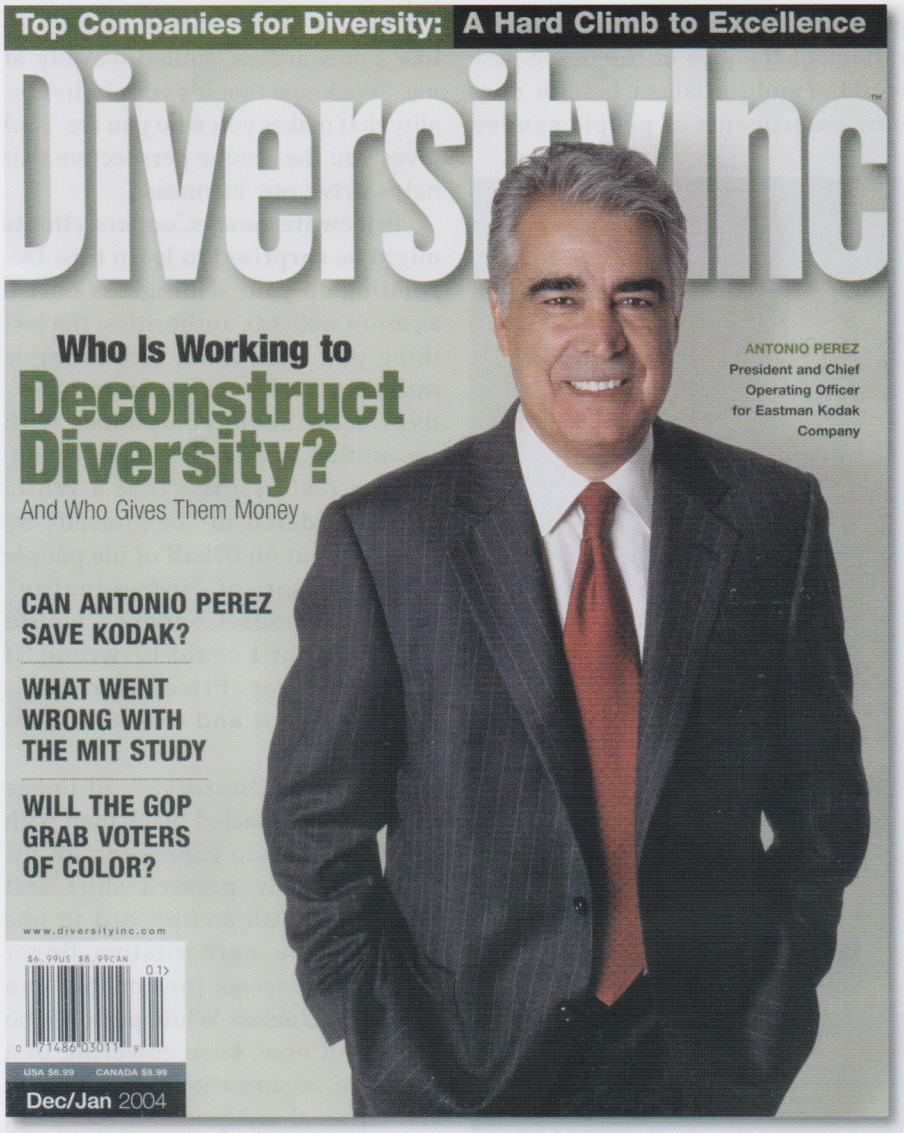
Submissions of articles or letters for publication cannot be returned and may be sent to the address above. Electronic submissions, which are preferred, may be sent to kevin.strom@revilo-oliver.com.

The symbol which appears in the **NATIONAL VANGUARD** logotype is the Life Rune. It comes from an ancient alphabet, or *futhark*, used in northern Europe for many centuries before the general adoption of the Roman alphabet there. The Life Rune signifies life, creation, birth, rebirth, and renewal. It expresses in a single symbol the *raison d'etre* of **NATIONAL VANGUARD** and of the movement of Aryan renewal.

Selling White Genocide:

Luke Visconti and 'DiversityInc'



LUKE VISCONTI, left, and his magazine, above. Perfecting a shakedown of corporate America that puts Jesse Jackson's to shame (he even shakes down Jesse for a few pages of ads in one of his recent issues), Visconti compounds the crime: Jackson, at least, battens on White people for the perceived benefit of his own race, which is an expected part of the struggle for survival. Visconti, in contrast, is making his fortune on the backs of his own people: the countless unsung White people fired, underpaid, unrecognized, or never even given a chance as they are sacrificed on the altar of 'diversity.' When the future smiles on White folks again, we should remember Visconti and his crimes.

by Hugh Lincoln

THE DRIVE FOR "diversity" in America might be expected to hit a sluggish patch in the business world. After all, unlike academia and government, it's still a place where the failure to perform has bottom-line consequences. The politics are hardly White nationalist (observe the foreign outsourcing trend), but generally more conservative. And, given what's known about the relative capabilities of Blacks and Mestizos, one wouldn't expect to see business make "diversity" a priority, unless it enhances "diversity" to have a factory full of Mexican illegals gutting chickens for cheap.

But never underestimate the power of multiracial madness to lift the absurd onto a pedestal for us all to kneel before. Luke Visconti is doing that one better: he's charging admission for the privilege.

Visconti, a White man and former ad salesman for *Fortune* magazine, has launched "DiversityInc," a slick magazine and accompanying Web page dedicated to the idea that multiracialism is "good for business." Or, to be more specific, that chasing straight, able-bodied White men out of the company—or not letting them in to begin with—will mean bigger profits. As with all other hosannas to "diversity," *DiversityInc*, based in New Brunswick, New Jersey, shows little interest in the concerns and aspirations of White people. Their brand of "diversity" simply means, "anyone else."

I picked up a copy of the January 2004 edition at a Times Square news-

"Does affirmative action mean that white children will be the subjects of discrimination? So far, we don't see that happening."—*Luke Visconti*

stand, wondering, based on the cover, just how bad it could be. "That will be seven dollars," said the Indian man behind the counter. Amazing. The Tom Sawyers of White dispossession were sticking a whitewash brush into my hand already.

The hefty magazine—it had the book-style wide spine, big enough to print on—contained no fewer than *forty* full-page ads, the vast majority of which were dedicated to touting the company's commitment to "diversity." Ad after ad featured attractive, nattily-dressed Blacks with knowing looks on their faces, colorful abstract graphics and vapid, ad-speak declarations of the joys of the brave new world of multiracialism. Ecstatic rainbow assortments of people exuded the rightness and naturalness of "diversity."

"Being yourself shouldn't be confined to the weekend," read the PricewaterhouseCoopers double-page ad just inside the cover. Next to the text, a Black woman, dolled up like a stewardess, smiled warmly at me. "We know that it's your individuality that makes you who you are. And gives you the unique perspective that helps drive our business."

PricewaterhouseCoopers clients might be surprised to learn this. Depending on your willingness to risk a run-in with tax authorities, the last thing you want in an accounting is individuality or unique perspectives. How about compliance with accounting standards? In any event, we can rest assured that a White man who dared to "be himself" by speaking out on behalf of his people is not the sort of "individuality" PricewaterhouseCoopers would welcome. But I could be wrong. If you work for PricewaterhouseCoopers, try it and see what happens.

A favorite *DiversityInc* ad image was the bespectacled Black man with a serious, can-do expression on his face, a crisply pressed shirt and bright tie. With a clipboard in one hand and an authoritative finger pointing off-scene, presumably to a dithering, clueless White person who had, until now, been cowering in a corner of organizational inefficiency and terminal unhipness, it was plain for all to see: without this capable, take-charge Black man, your company is going to be left in the dust. Get with it, corporate America! An ad for GE informs us that Lloyd Thompson, a Black man and president of GE-P&W Engine Alliance, is "responsible for development of one of the world's most powerful, environmentally friendly and efficient aircraft engines,

This face helped give $3 billion back to the community.
Civic-minded to the core, Lorraine wanted her next big purchase to show her faith in the community's well-being. So when the time came for a new car, she found the perfect fit. By selecting a vehicle from the Ford family of automobiles, she's supporting the Ford Supplier/Dealer Development Program. And that operation has allowed Ford to invest over $3 billion annually with businesses in minority communities. It also helps support 370 dealers and over 39,000 jobs. Now when Lorraine drives her new car, she's taking billions along for the ride.
We're putting a human face on empowerment.
Ford Motor Company
VOLVO mazda LINCOLN Ford MERCURY JAGUAR
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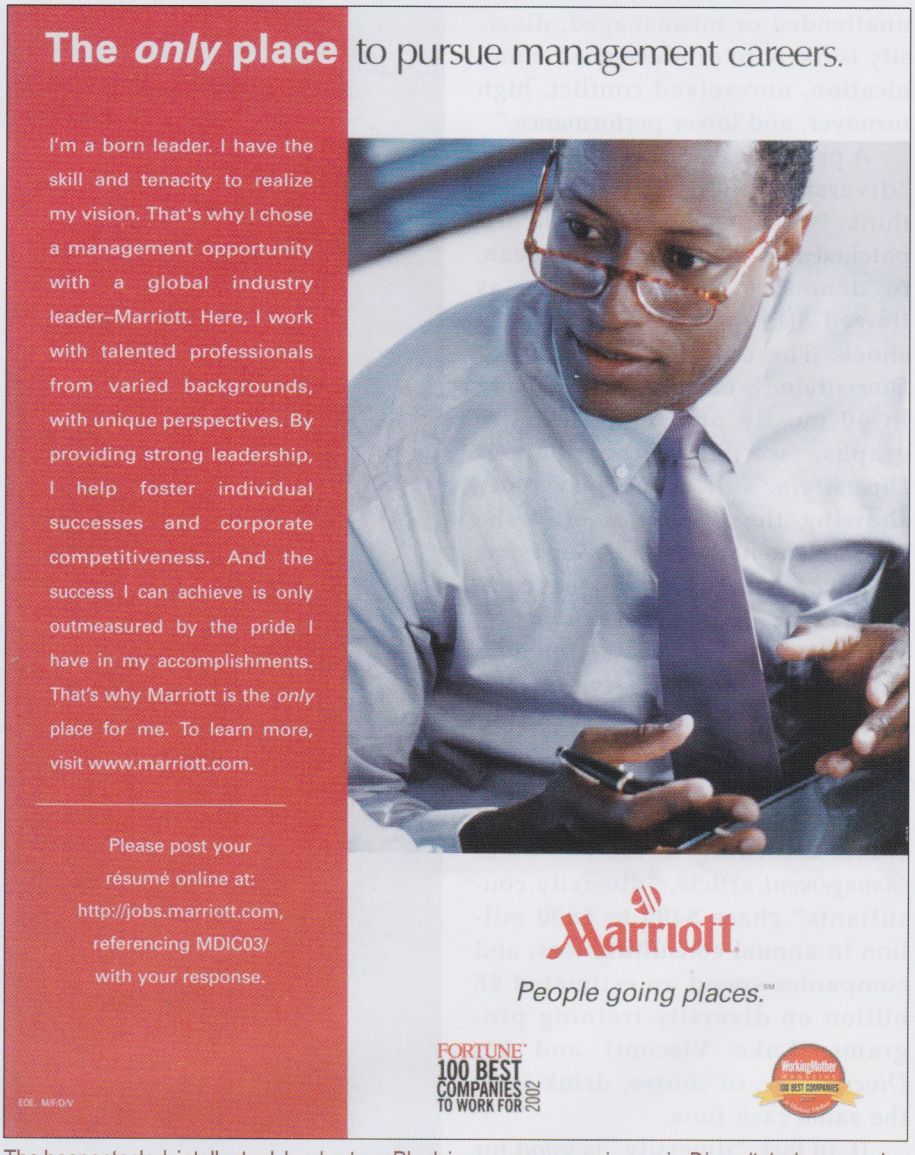
"This face helped give $3 billion back to the community" ...and this ad from Ford Motor Company helped put $15,000 in DiversityInc's coffers. In the upside-down world of publisher Visconti, it is virtuous for Black consumers to base their purchase decisions on how they will affect their racial interests—but it is wrong for Whites to pursue their racial interests at all.

the GP7000." I had a little trouble getting through to GE to inquire about what Thompson's particular contribution was, besides smiling for the ad, but in the meantime, I couldn't help but wonder why, if Blacks are such aces of aviation engineering, they don't start up their own companies and whip the stodgy White ones? I guess it's because Blacks are just generous sorts who are willing to share the benefit of their knowledge with us Whites.

The ads aren't cheap. An industry Web page reported that a full-page, four-color ad in *DiversityInc* at one point cost $15,000. Publisher Visconti, we can imagine, has a sales pitch with added force—the specter of the "racist" company that would dare refuse to run an ad in *DiversityInc*. Like Jesse Jackson's corporate shakedowns, only more subtle. For "consumers" of *DiversityInc*, meanwhile, both the magazine and Web access cost. Visconti has boasted 100,000 subscribers, sixty percent of whom work for large corporations. That's telling: those subscriptions are surely paid for by the corporation itself, thus casting doubt on how much anyone really wants to buy.

Compounding the egregiousness, *DiversityInc* now has a spin-off: DiversityInc Advertising, an outfit that can help your company create "sensitive but attention-getting diversity communications as well as effective targeted-market consumer advertising in industries as varied as pharmaceuticals, automotive, fast food, telecommunications, health and beauty, consumer package goods and corporate imaging."

Then there's the content. Which, as with so much American journalism, has an editorial message never at odds with the advertising. In fact, they're mutually reinforcing. The whole thing is a sell. If "diversity" isn't good for business, then why buy an ad in *DiversityInc*? Can we really expect this magazine to treat the question objectively? For an answer, look for something on television encouraging viewers to turn it off.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FORTUNE 100 BEST COMPANIES TO WORK FOR 2002
Working Mother 100 BEST COMPANIES

The bespectacled, intellectual, leader-type Black is as common an image in *DiversityInc*'s expensive pages as it is an uncommon one in the real world. *DiversityInc* also 'rates' companies' 'diversity performance,' a sure spur to ad sales and 'cooperation.'

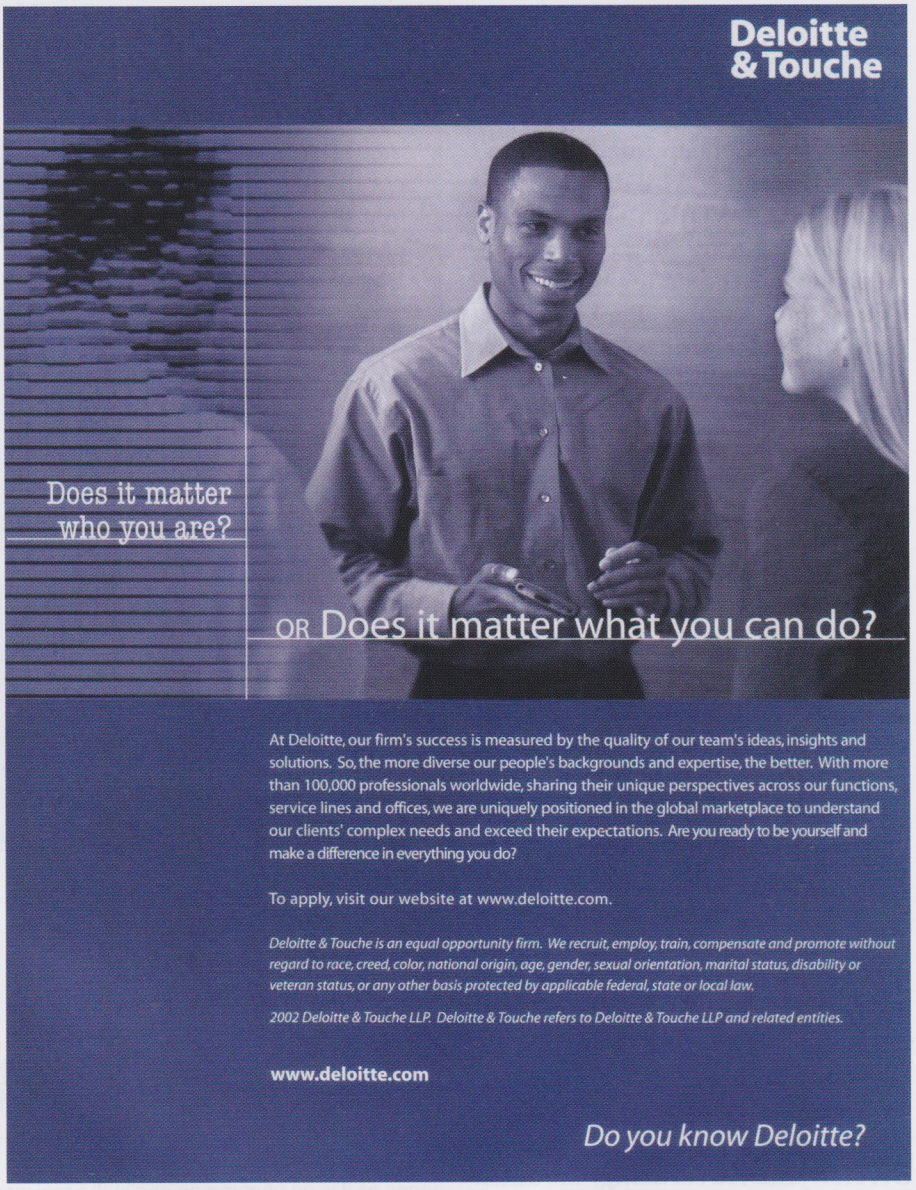
A *DiversityInc* "story" about the MIT study on the business value of diversity is a good example. By way of background, Thomas A. Kochan, a professor of management at MIT's Sloan School of Management, last year completed a five-year study of the impact of "diversity" on business results. His conclusion: it doesn't have any. "The diversity industry is built on sand," Kochan was quoted as saying. "The business case rhetoric for diversity is simply naive and overdone. There are no positive or negative effects of gender or racial diversity on business performance."

As for racial—as opposed to gender—diversity, there may be a negative effect, according to an article in *Workforce Managment* (workforce.com) that discussed the MIT study: "The empirical studies indicate that racial and ethnic diversity may, in fact, have a negative impact on business performance unless specific forms of analysis, training and monitoring are in place. If left

unattended or mismanaged, diversity is likely to produce miscommunication, unresolved conflict, high turnover, and lower performance."

A pretty devastating blow to the "diversity" industry, one might think. Not so fast. *DiversityInc* dispatched its "reporter," Linda Bean, to denounce the MIT study as flawed. (Prepare yourself for a shock: The editorial director for *DiversityInc* is one Barbara Frankel.) In 40 mostly one-sentence paragraphs, we don't hear about *DiversityInc*'s own five-year study showing the opposite—only the bare statement that "At *DiversityInc*, we have found repeatedly that companies that are leaders in diversity, and are recognizing a financial gain because of their diversity efforts, are more than happy to put their names behind their numbers." Which companies, however, they don't say. But think about what's at stake: according to the *Workforce Management* article, "diversity consultants" chase $400 to $600 million in annual consulting fees, and companies spend an estimated $8 billion on diversity training programs. Luke Visconti and his *DiversityInc*, of course, drink from the same cash flow.

If, in fact, "diversity" is good for business, there would be specific examples of the benefits to be had. There would be, for instance, a concrete instance in which interaction between a Black person and a White person improved an objectively verifiable business measure, like increases in sales or the speed with which products make it to market. But of course, there is no such instance. It's hard to imagine any, really. In my experience, Black and White "interaction" is mostly a matter of Whites picking up Black slack, or worse—scrambling to fix screwups that never should have happened in the first place. Whites, for fear of appearing "racist," often hesitate to demand hard work from Blacks or other minorities. Even if they're capable, minorities know that upon the slightest misstep, they can unleash a discrimination complaint or lawsuit. Which they're doing with gusto: The number of charges filed with the Equal Employment Opportunity Commission hit a seven-year high in 2002. How any of this improves the bottom line is beyond me.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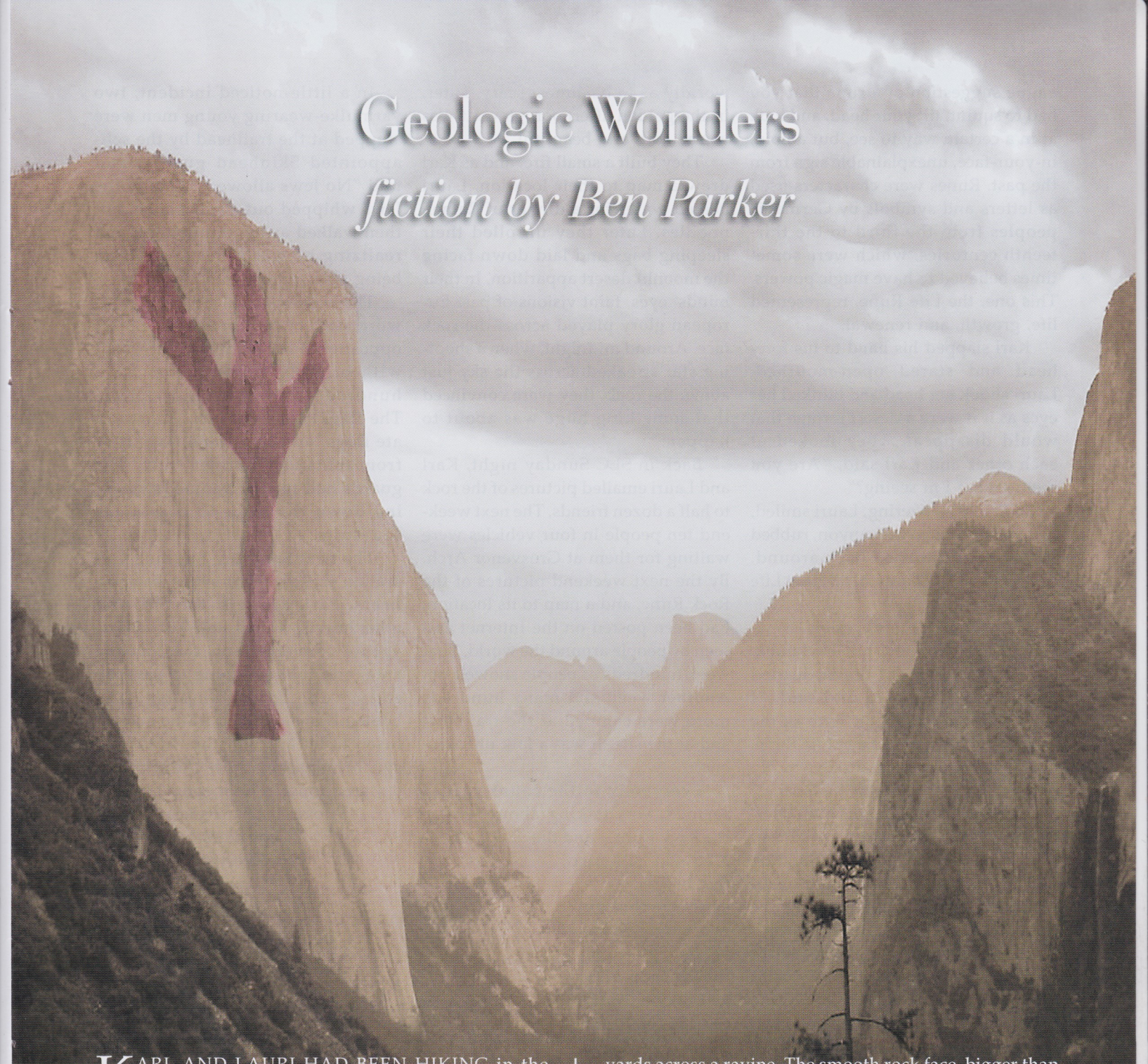
A White male—partially covered up, out of focus, dissolving; a well-groomed mulatto the center of attention; and a young White woman eagerly approaching the latter; neither apparently even sees the White man: These are the kind of images and messages that fill the pages of *DiversityInc*. And when White people patronize its advertisers, they pay for their own destruction.

Visconti, in an interview with the National Association of Minority Media Executives in 2001, said that he'd been a "minority recruiter" for the Navy. "I'm a patriot, and diversity represents the United States' most underutilized asset," he told them.

Visconti is selling a lie. He is no patriot, and "diversity" represents nothing but the systemic attempt to destroy White people. Don't buy it.

Hugh Lincoln is an attorney living in New York City.



Geologic Wonders

fiction by Ben Parker

KARL AND LAURI HAD BEEN HIKING in the Grand Staircase-Escalante National Monument for about two hours when they first saw it. The weekend had started out like any other with the two nature lovers leaving their home in Salt Lake City at 6:00 am and driving south for several hours to some of the most remote wilderness in the lower forty-eight. In southern Utah, they passed through Panguitch, then Kodachrome Basin, before bearing south on Cottonwood Canyon Road. They were looking for a place to leave the truck before heading into some of the most beautiful desert country in the world.

Two hours of hiking had taken them across a stream, into the mountains, through a slot canyon, and out onto a bluff overlooking a sheer rock wall about 250 yards across a ravine. The smooth rock face, bigger than a football field, stopped them in their tracks, and left them thunderstruck. Multi colored rocks are not unusual in this area; Zion and Bryce National Parks are within a couple of hours of Escalante. But this was different. The bluff Karl and Lauri were standing on sloped down to a flat sandy wash which was sometimes scoured by flash floods. The ravine wall on the other side was broken and rocky except for the smooth rock face which held the two explorers transfixed. In the center of the rock wall time and wind, water and minerals had combined to create an image. The rock was grayish brown in color with a design 100 feet in diameter that showed heavy mercury mineralization, being dark red. The sun shone full on it: the Life Rune. Not a

vague suggestion of a rune that you had to squint, tilt your head, and look at in a certain way to see, but a bold, in-your-face, unexplainable sign from the past. Runes were characters used as letters and symbols by Germanic peoples from the third to the thirteenth centuries, which were sometimes believed to have magic powers. This one, the Life Rune, represented life, growth, and renewal.

Karl slapped his hand to his forehead and stared open-mouthed. Lauri shook her head and blinked her eyes as if it were a desert mirage that would disappear. They looked at each other and Karl said, "Are you seeing what I'm seeing?"

In lieu of answering, Lauri smiled, turned her back to the canyon, rubbed her eyes, and turned back around. Then she said, "Damn. It's a giant Life Rune!"

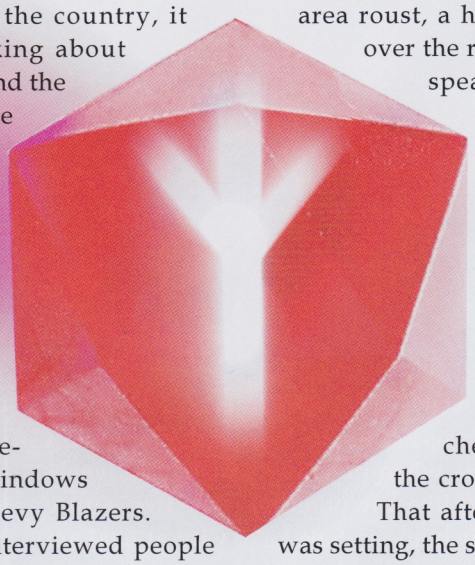
Without taking his eyes off the vision, Karl dropped his backpack, crossed his feet, sat down, leaned back against the pack and said, "I ain't believin' this. Out here in the middle of no place—a huge Life Rune. This is some kind of a discovery. No one could have ever seen this before."

They set up camp on the bluff overlooking the miracle image and then skidded down the slope, half sliding and half walking to the sandy canyon floor. They looked up at the rune from different angles. It didn't change; it wasn't just the light playing tricks on them. They hiked up the canyon for an hour in one direction then came back, took a break, and hiked down the canyon for an hour in the other direction. Other than the awe-inspiring beauty of the canyon lands, they saw nothing unusual. No petroglyphs, no prospect holes, only unspoiled nature at her finest.

Back in camp, as the last rays of the sun were setting the rune ablaze, Karl got out a digital camera not much bigger than a credit card and took some pictures of the inexplicable emblem. At midday when they first saw the rune, it seemed bold and so otherworldly as to be almost scary. Later, in the golden afternoon glow, it was warm, soft, and beautiful.

They built a small fire, and as Karl drew a map to their location, Lauri heated water for a dinner of Ramen noodles. Later they unrolled their sleeping bags and laid down facing the moonlit desert apparition. In their minds' eyes, faint visions of past European glory played across the rock face. Around midnight, when a shooting star streaked across the sky just above the rock, they were convinced that something huge was about to happen.

Back in SLC Sunday night, Karl and Lauri emailed pictures of the rock to half a dozen friends. The next weekend ten people in four vehicles were waiting for them at Grosvenor Arch. By the next weekend pictures of the Rock Rune, and a map to its location, had been posted on the Internet and seen by people around the world. That week hundreds of people showed up. Another week and many hundreds more were camped at the trailhead and at the site. It was a folk phenomenon.



Everybody in the country, it seemed, was talking about the Rock Rune—and the National Alliance that had chosen it as its symbol 40 years ago. Skinheads guarded the parking area and the trailhead, as Bureau of Land Management officials watched from behind the tinted windows of their green Chevy Blazers. Media flunkies interviewed people camped at the trailhead who had already made the hike to the site. Entrepreneurs sold photographs and tee shirts of the Rock Rune. The airports in Las Vegas, Salt Lake City, and Denver saw an increase in travelers, and German-speaking tourists.

In a little-noticed incident, two yarmulke-wearing young men were stopped at the trailhead by the self-appointed Skinhead guards, and told "No Jews allowed." One of the Jews whipped out a cell phone, but then walked away, thumbing it and realizing he was miles away from being able to make a connection.

The arduous trek became a well-worn path of pilgrimage. The bluff opposite the rock face was decorated with brightly colored tents for a hundred yards in each direction. The flags of six nations, Confederate flags, and Life Rune flags flew from tents and Juniper trees. The guards had to stop people from going down the slope to chip away souvenirs.

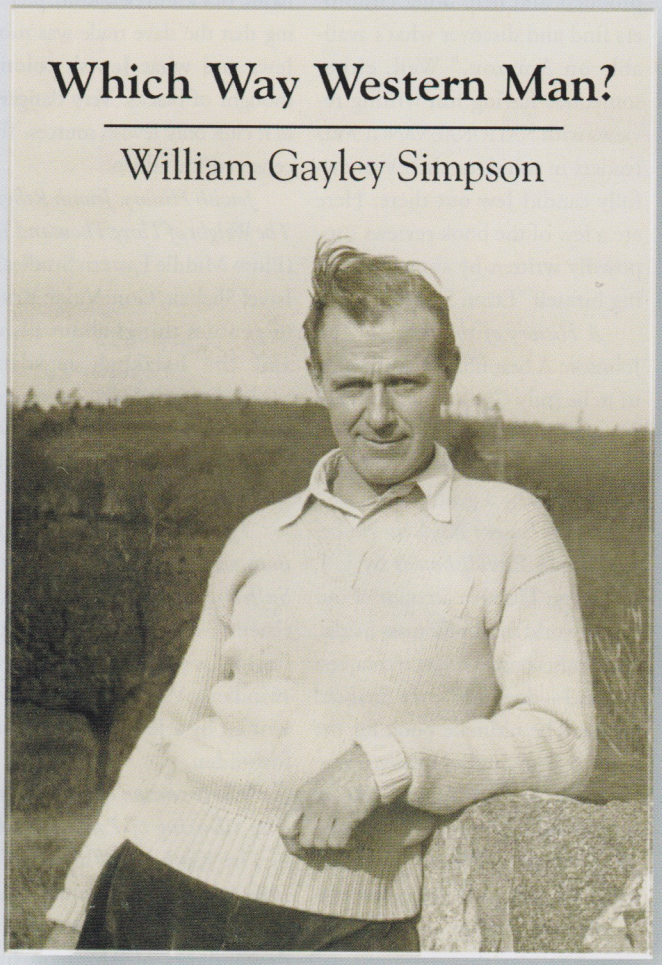
The next Saturday morning Operation RuRok began when BLM officers, Park Rangers, the FBI, and other heavily-armed state and federal agents converged on the parking area, and told everyone to pack up and move on. Federal Ninja-type jack-booted thugs directed traffic and refused to let anyone stop. In perfect synchronization with the parking area roust, a helicopter hovered over the rune site and loudspeakers ordered everyone to pack up and move out. Instead of packing up, the campers yelled obscenities and threw rocks at the helicopter. As the helicopter turned and flew away, a rousing cheer went up from the crowd.

That afternoon as the sun was setting, the sky turned crimson and a few flat bottomed clouds, the kind the Western artists like to paint, skirted the horizon. In the east a full moon was rising. Between the setting sun and the rising moon, a big bonfire rose up where Karl and Lauri had first camped.

Near the bonfire, an impromptu acoustic band softly played some original but traditional-sounding string music. The festive atmosphere dropped like a stone falling into the ravine when the band stopped playing and the sound of a helicopter was heard approaching up the canyon. Several hundred people lined the canyon rim as the helicopter turned away from them and faced the icon of White hope. Instantly, two missiles streaked out and exploded the rock wall into gravel. The helicopter turned on its axis and faced the crowd. In the last rays of the sun, the canyon was filled with billowing dust turned red by the sunset and boiling under the helicopter blades. Without a word being said, every person there raised his right hand in a salute to what was left of the omen rock. The helicopter leaned, then roared away.

Before leaving, Karl and Lauri and a couple of dozen other people went down into the ravine and filled their tent bag with rocks from the wall. They weren't sure why they did it. When they got home, Karl put some of the pieces from the wall in his rock tumbler, and left it turned on overnight.

The next day he took them out and examined them. The dark red stone had been polished until it resembled ruby, and like star opal each stone had a image in the center. Only this image was not a star—it was the Life Rune. And the image was in proportion to the size of the stone; small stones had small runes, and large stones had large runes. When Karl first realized what he was seeing, a wave of euphoria swept through him. He and Lauri went to work polishing more stones, and setting them on rings and necklaces. They agreed not to sell them and to only give them to... deserving people. It is said that people lucky enough to possess one of these rare gems have a quality about them; they have a more decisive character, a more pacific, self-assured manner. This *savoir-faire* and confidence may be because they know that the future belongs to them.



William Gayley Simpson has spent a lifetime of keen observation, careful analysis, and deep reflection developing the principal thesis of his book: *that the single, undying purpose of all human activity should be the ennobling of man.*

In support of this thesis he looks at the foundations of Western society, at the structure of our government, at the effect of technology and industrialization on man, at the roles of the sexes, at economics, and at race.

The book goes to the roots of the problems facing the White race today, and it shows the ways in which White society must be changed if the race is to survive. *Which Way Western Man?* is an encyclopedic work whose conclusions can be ignored by no one with a sense of responsibility to the future.

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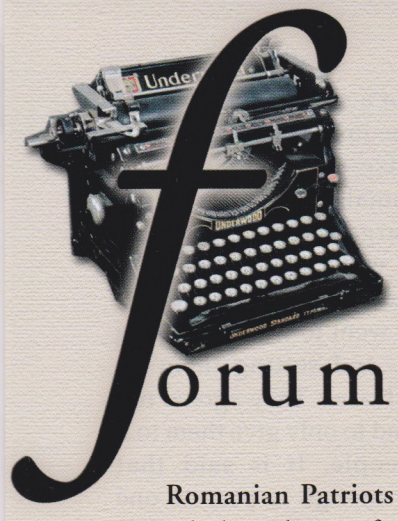


Forum

Romanian Patriots

Section leaders and activists from all over Romania took part in the fourth nationalist summer camp of Noua Dreapta, the most important nationalist organization in Romania. Organised in a locality in the Carpathian mountains, the camp combined organizational activities with recreational ones, such as football, oina (a Romanian traditional sport, similar to baseball), and martial arts. The participants analysed the organisation's activities in the last year and discussed the outlines of the activities to follow.

Delegates from foreign nationalist movements were also present. A representative of the Bulgarian National Alliance (BNS), Boyan Rassate; and, from the National Alliance in the United States, Mr. Jonathon Fain, delivered short speeches stressing the need of real political cooperation between nationalists despite all obstacles.

The camp ended with a religious memorial service dedicated to the martyrs killed in the Communist prisons.

Noua Dreapta
Romania

New Motto?

When the founding fathers built a new White nation in North America, they chose as their motto the Latin *E Pluribus Unum*—"Out of many, one," meaning, obviously, that the states and various European nationalities could form a strong and united people while retaining regional sovereignty over affairs that were properly local. (The strictly European definition of 'many' was obvious, by the way: The Naturalization Act of 1790 provided that only White people could become citizens.)

I suggest a new and more realistic motto for the Third World America our enemies are building: *E Pluribus Bellum*—"Out of many, war." It fits the new definition of 'many' the Jewish supremacists are trying to force on us.

Pennington D'Arcy
Nashua, New Hampshire

Toeing the Line

When Dr. Pierce died, I honestly thought that the National Alliance, *American Dissident Voices*, and NATIONAL VANGUARD would die with him. I had so much respect for the man; he was a real teacher—but he seemed to have everything on his own shoulders personally, without enough help even when he *was* alive.

So I thought 2002 would bring an end to our Alliance. When it became obvious in 2003 that that wasn't going to happen, I doubled my dues. Then I saw a tremendous smear machine go into operation to try and split the Alliance apart. Our enemies sure know how to use the Internet! Trash sites popped up all over the place, saying you weren't radical enough; you were too radical; you weren't keeping the Pierce faith; you were attached to Pierce who was no good; you were giving too much support to Chester Doles; you weren't giving enough support; all sorts of bizarre claims... it went on and on for almost a year.

Well, most of the trash sites are quiet now, shells of their former selves. And the Alliance is still standing on the field, getting the word out, organizing events, standing strong. Congratulations are due to Erich Gliebe for holding the ship steady, and making gains in new Local Units and new media. And I'm glad to see NATIONAL VANGUARD have its own daily news site and the magazine come out more often than it has in more than a decade. I was particularly pleased to hear David Pringle [National Alliance Membership Coordinator —Ed.] speak in New Orleans in May. His speech about all the local pro-White activism we're doing, billboards going up, and the increased readership and respect we're getting was very inspiring.

Trudy Conners
Bay St. Louis, Mississippi

Listmania!

According to Amazon.com, "Listmania is a fun way for customers to highlight their favorite products and help other customers find and discover what's available on Amazon." Well, either someone's having fun writing reviews with NATIONAL VANGUARD readers in mind, or there's an awfully candid Jew out there. Here are a few of the book reviews supposedly written by someone calling himself "Etzer, Son of Israel":

A History of the Jews by Paul Johnson: A beautiful book showing us to be truly God's elects, the chosen race, the offspring of Abraham and light of the nations. Unexpectedly written by a gentile!

Jewish Power : Inside the American Jewish Establishment by J. J. Goldberg: Humble account of our recent world triumphs: mass media, Holocaust consciousness, reconquest of Israel—does not cover financial power. The ultimate book for the assertive Jew!! *Shalom Yerushalayim!*

Faith or Fear: How Jews Can Survive in a Christian America by Elliott Abrams: Written by a conservative Jew. About the bloodless Holocaust: assimilation and intermarriage.

They Dare to Speak Out: People and Institutions Confront Israel's Lobby by Paul Findley: From a Christian ex-congressman about our all-mighty lobby in US politics. Could be great, but its negative tone makes it anti-Semitic. To be censored/forbidden.

Red Mafiya: How the Russian Mob Has Invaded America by Robert I. Friedman: Pretends that the Russian mafia is Jewish. The more dangerous that it is written by a Jew. To be censored/forbidden.

My Awakening: A Path to Racial Understanding by David Ernest Duke: ...anti-Semitic book, some chapters cover at depth and in breath all criticisms against us. The most dangerous book. To be censored/forbidden.

The Secret Relationship Between Blacks and Jews by Historical Research Department of the Nation of Islam: Black anti-Semitism, pretending that the slave trade was run by Jews and what Jewish colonists thought of blacks. Very dangerous as it cites only Jewish sources. To be censored/forbidden.

Jewish History, Jewish Religion: The Weight of Three Thousand Years (Pluto Middle Eastern Studies) by Israel Shahak, Gore Vidal: Reveals to gentiles things about history, and the halakhah legislation against gentiles. Ideological antifada, Jewish self-hate. Very dangerous as it is written by a Jew. To be censored/forbidden.

The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering by Norman G. Finkelstein: Anti-Semitic diatribe portraying us as money-grabbers and swindlers. Very dangerous as it is written by a Jew. To be censored/forbidden.

The Invention of Ancient Israel: The Silencing of Palestinian History by Keith W. Whitelam: Terrible anti-Semitic insults against our race, pretends that we are not descendants of Abraham but a mixture of races that converted to Judaism, etc. To be censored/forbidden.

Dissecting the Holocaust: The Growing Critique of "Truth" and "Memory" by Ernst Gauss (Editor), Robert Faurisson (Preface): Revisionist anti-Semitism, pretending that Holocaust figures and accounts are blown up. Very dangerous as it is (pseudo)- academic. To be censored/forbidden.

A Terrible Revenge: The Ethnic Cleansing of the East European Germans, 1944-1950 by Alfred-Maurice De Zayas, Charles M. Barber: Anti-Semitic book about the fate of East Germans. To be censored/forbidden.

Thanks, Etzer, wherever you are. You made my day and convinced me that stealth activism can be fun.

B. Anthony
Santa Monica

Intelligence Self-Limiting?

Never before has an exquisite, living creature—our race—fought so hard to cease to exist. This fits my theory about intelligence being 'self-limiting.' It seems that a group representing the highest order of intelligence and refinement gains the abstract, but loses its grip on basic survival skills. The rise and fall of advanced civilizations, especially including those founded by European man, fits this theory very nicely.

The Opponent seems to have solved this problem by rigidly maintaining a rabid strain of hatred and paranoia as part of a strict religious/ethnic code. This searing hatred for 'others' is a powerful a survival strategy, as powerful as anything you might observe in the jungle. This permits them to indulge in higher thought and the abstract *without* losing their tight hold on basic survival skills. The cleverness of the thing is remarkable. Their abiding hatred of 'others' holds the group together, advances their interests, and provides a simple nugget that can be passed easily from generation to generation, just as they pass precious stones and metals from father to son.

In the end we must discover *our own* diamond-bright survival nugget. I hope that we can achieve the same end, without their acrid, Satanic elements.

Parker Allen
New York City

Using One's Eyes & Brain

I agree with letter-writer Chris Elliot in your last issue: pro-White activists are practically the only sane White people left. Too many seem to accept the make-believe of film and television as reality—and the longer this continues, the greater the shock will be when the New York-Hollywood Axis can no longer keep the consequences of our multiracial decline from impinging directly on White folks' pocketbooks, stomachs, and skulls. George Orwell once said "To see what is in front of one's nose requires a constant struggle." Thanks for helping me and my family in that arduous task. In this media-soaked world, we need all the help we can get.

G. E. Patrucci
Philadelphia

Amazing Race

The Amazing Race is one of the less offensive 'reality shows' and features a number of two-person teams that 'race' each other around the globe engaging in various activities, ranging from hang-gliding to pretty sickening stuff like eating smelly fish eggs.

But at least you get to see various parts of the world (recently they were in Egypt and Moscow), and its lowbrow aspects are nothing compared to truly vile programs like *Fear Factor*.

Last week's episode of *The Amazing Race* featured a superb example of the way 'anti-Semitism' naturally emerges.

One of the 'teams' was composed of two Jewish cousins: an ugly, obnoxious Jewess named Myrna (interestingly, the same name as Ignatius Reilly's obnoxious Jewish feminist girlfriend in *Confederacy of Dunces*) and her cousin, a midget Jewess.

The main Jewess (not the midget) was so consistently rude, abrasive, obnoxious, manipulative, tricky, and generally mean to everyone else that nearly all the other teams ganged up on her and her cousin last week—so they came in last and thus were kicked off the show. I'm sure they're now crying, "Why us!?"

Josiah Nott
Pasadena

Anti-Semitism Rises

According to scores of European and American scholars, Zionists have made Washington an Israeli satellite. A slew of politicians and thousands of books have implied or stated that the U.S. Senate is a Jewish-occupied territory.

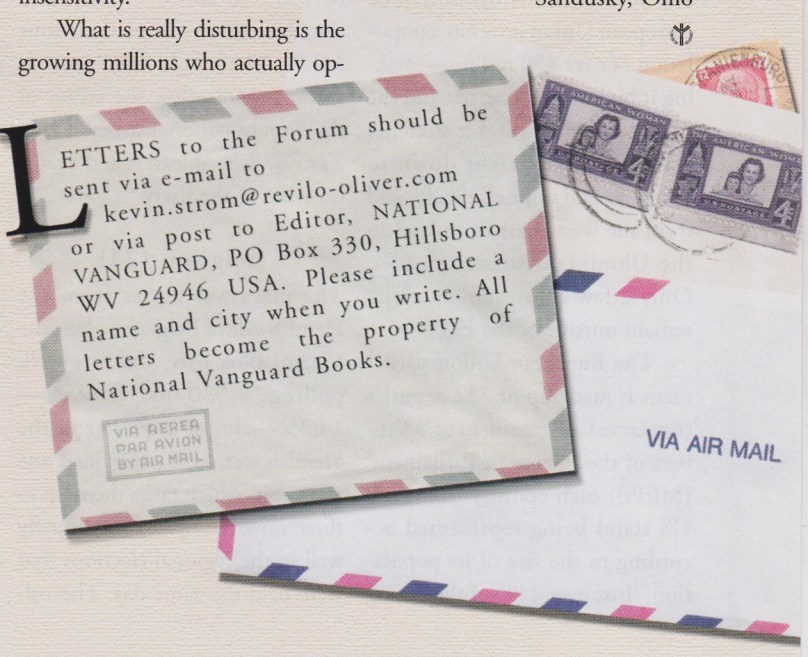
Some insensitive intellectuals have had the gall to imply that never has such a tiny state controlled a world military giant. Then, there's the sea of statements indicating that the trillion-plus dollars given to Israel could have been better used within America. This is another example of insensitivity.

What is really disturbing is the growing millions who actually oppose Israeli policies. These bigots scream that Israeli helicopters shooting at women and children is "immoral." They continue being asinine by insisting that it's unethical to bulldoze homes of indigenous Palestinian families. What these anti-Semites don't realize is that over 2,000 years ago this land belonged to Zionists!

The bigots, some of them professors and historians, argue against giving the descendants of Holocaust victims trillions of dollars. They say they've irrefutably proved that the well-known Holocaust numbers don't add up. So what? Jewish suffering is unique: Like batteries near a UFO, calculators don't work near the *Shoah*.

The situation of worldwide anti-Semitism has reached dangerous proportions. So I'm glad that a real *mensch* like Harvard's own Dershowitz has the courage to call for the torture of anyone who stands against G-d as embodied in the Jewish people and G-d's servant G. W. Bush. And that's why society should admire the Berlin government for supplying Israel with six nuclear submarines. Now, if Jews are threatened, they can destroy much of the world in retaliation. That's real security.

Bruno Czapski
Sandusky, Ohio


LETTERS to the Forum should be sent via e-mail to kevin.strom@revilo-oliver.com or via post to Editor, NATIONAL VANGUARD, PO Box 330, Hillsboro WV 24946 USA. Please include a name and city when you write. All letters become the property of National Vanguard Books.
VIA AIR MAIL

News from the Homelands

by Mark Cotterill

Euro Election Results

This month's *News from the Homelands* will be a bit different as it will be solely devoted to the recent European elections, which were held on June 12, 2004. As most of Europe is now part of the European Union, almost every country went to the polls to elect their local representatives who will sit in the new European Parliament.

A month or so before, on May 1st, ten new countries (Cyprus, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Slovakia, and Slovenia) joined the fifteen who were already members (Austria, Belgium, Denmark, Finland, France, Germany, Greece, Ireland, Italy, Luxembourg, the Netherlands, Portugal, Spain, Sweden, and the United Kingdom). The European Union now has a population of over 450 million—making it bigger than Canada and the USA combined—and it stretches from the Arctic right down to Gibraltar and southern Spain, and from the west coast of Ireland to the Ukrainian/Russian border. Only a few European countries remain outside of the EU now.

The European Union parliament is made up of 732 deputies (similar to Congressmen) or 'Members of the European Parliament' (MEPs); each country (like each US state) being represented according to the size of its population. Just over 44% of the voting population turned out to vote—which is on a par with US elections. The highest turnout was in Malta—82%, and the lowest in Slovakia—16%.

The following is a summary of the election in each of the EU countries—in alphabetical order—that took part. I will give a brief report from each one on how the nationalist parties (if any) did. The number in parentheses after each country's name is the number of seats that the country will have in the new European Parliament.

Austria (18)

The opposition Social Democrats performed marginally better than Chancellor Wolfgang Schussel's conservative People's Party, gaining one more seat. The Freedom Party, which under Jorg Haider took 23% of the vote in 1999, did very badly this time. Its vote collapsed to 155,856 votes—5.3%—and they lost three out of their four MEPs. Their only MEP now is Andreas Molzerlist, the editor of the weekly nationalist newspaper *Zur Zeit*, who at least is in the radical wing of the party.

Belgium (24)

The news was better from the Flemish side of Belgium, where the Vlaams Blok party did very well, polling 930,000 votes—14.3%—almost a quarter of the Flemish section. They gained one extra seat, which takes them up to three now. The party did equally well in the regional elections that were held the same day. The ruling Liberal-Socialist government made modest gains, winning a combined thirteen seats, a gain of two. The opposition Christian Democrats won four seats, a gain of one.

Elsewhere in Belgium, the Front National also polled well, taking 181,000 votes in the French (Walloon) areas of the country—7.5% of the French-speaking community. The small radical Front Nouveau de Belgique party also stood in the French speaking areas and polled 26,000 votes—1%.

Cyprus (6)

Cyprus joined the EU in May as a divided island, and these elections showed continuing strong rejection of the UN blueprint to reunify the country. Four of the six seats were won by parties that rejected the plan, two by the Communist AKEL party, one by the Democratic Party of President Tassos Papadopoulos, and one by the new For Europe party. No racial nationalist parties stood any candidates.

Czech Republic (24)

The opposition Civic Democratic Party, which campaigned against giving up too much power to the EU, were the clear victors in these elections, picking up nine seats. The governing coalition of Prime Minister Vladimir Spidla, whose Social Democratic Party polled 9%, won just two seats. The two small nationalist parties that took part in the election did not poll

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The Flemish Vlaams Blok garnered 930,000 votes.

well. The Republikani Miroslava Sladka party polled 15,767 votes—0.8%, and the National Coalition party polled only 2,944—0.15%.

Denmark (14)

The main opposition party, the Social Democrats, won the biggest vote share of any party, well ahead of the Liberals who were pushed into second spot. The result was seen in part as a backlash against the Liberals' support for the war in Iraq. The right wing, anti-immigration, populist Danish People's Party did very well, polling 128,789 votes—6.8%. This was enough to get them their first MEP.

Estonia (6)

The center-right coalition government was beaten by the pro-EU Social Democrats, who gained three of the country's six seats with 37%. No nationalist parties stood any candidates.

Finland (14)

The main opposition party, the conservative National Coalition Party, took the largest share of the vote—24%, although they remained behind the combined results of the two main parties in Finland's liberal-left coalition government. The Svenska Folkspartiet—which in English means the Swedish People's Party in Finland—polled 5.7% of the vote and got one MEP elected. Although not an out-and-out racialist party, they do talk about racial issues and support Nordic culture and heritage. No Finnish nationalist parties stood any candidates.

France (78)

More good news from France: The Front National, led by Jean-Marie Le Pen, polled 1,684,792 votes—9.8%. This was well up on the 1999 election when they polled 5.5%. The party now has seven MEPs, up two from last time.

The opposition Socialist Party emerged as the clear victors, taking 29% and winning 31 seats, well ahead of their nearest rivals the conservative UMP, who took 17% and won 17 seats.

Bruno Megret, who split from Le Pen in 1998 to form his own party—Mouvement National Republicain—did very badly and polled only 0.3% of the vote.

Rassemblement pour la France is another small radical right wing party, led by Charles Pasqua. They did better than Megret and polled 291,227 votes—1.7%.

Germany (99)

The ruling Social Democrats suffered their worst poll results since World War II and polled only 22%.

The Greens doubled their vote, going from 6 to 12%, and won thirteen seats.

The best nationalist result came from the Republikaner party, who in the 1990s had a small group of MEPs. Not anymore, though. They polled 485,691 votes—1.9%, far short of the 5% needed to elect one MEP.

The Nationaldemokratische Partei Deutschlands, better known as the NPD, polled 241,678 votes—0.9%. The Okologische Demokratische Partei polled 145,479 votes—0.6%, and the small Deutsche Partei polled only 61,954 votes—0.2%. It did not help the four broadly nationalist parties to stand against each other, although even adding up all four votes together, they still fell short of the 5% threshold needed.

It is heartening to see total support nearing the psychological barrier of one million, though!

Greece (24)

The performance of the ruling New Democracy Party went against the anti-government trend seen elsewhere. They polled 43% and won eleven seats. The Popular Orthodox Alarm party—which is anti-EU and anti-immigration, led by George Karatzaferiss did very well and polled 249,449 votes—4.1%, enough to get one MEP elected. However the more radical National Front party polled 15,129 votes—0.3%, and the Patriotic Alliance—which was an alliance of the National Socialist group Golden Dawn and former military people—polled 10,543 votes, about 0.2%.

Hungary (24)

The conservative opposition of Fidesz and MDF won a total of 13 seats, against the eleven won by the ruling Socialist-Liberal coalition. The nationalist Hungarian Life and Justice Party polled 72,177 votes—2.35%. Not a bad first effort, but not enough to get anyone elected this time round.

Italy (78)

It was a good election day for nationalists in Italy, where they elected six-

JEAN-MARIE LE PEN:
His Front National increased its Euro vote to almost 1.7 million.

teen MEPs altogether. The Alternativa Sociale, which is an alliance of Roberto Fiore's Forza Nuova and Mussolini's granddaughter Alessandra, polled 398,036 votes—1.2%, which was enough to get Miss Mussolini into the European Parliament. The Fiamma Tricolore party, which is linked to the French Front National, polled 236,016 votes—0.7%, which was just enough to elect Luca Romagnoli.

Topping them, though, was the increasingly conservative Alleanza Nazionale, led by Gianfranco Fini, which polled 3,759,243 votes—11.5%, and got nine MEPs elected. The separatist Lega Nord successfully elected five MEPs. Party leader Umberto Bossi polled the highest number of votes, 180,756; followed by Mario Borghezio who polled 35,867, next came Francesco Speroni with 31,575, Giampaolo Gobbo with 35,217 and last to be elected was Matteo Salvini with 14,468. The party obtained a full 5% which is a very good result. Prime Minister Silvio Berlusconi's Forza Italia party remained the most popular single party and polled 21%, which won them sixteen seats.

Irish Republic (13)

The Fianna Fail party, led by Prime Minister Bertie Ahern, got the largest share of the vote, 29%, and won four seats—down one from 1999. Fine Gael, who polled slightly less across the country—28%, won five seats. Justin Barrett stood as an anti-immigration/pro-Irish independent candidate and polled 12,023—2.4%, in the 'Ireland East' constituency—better known as Leinster. This was an excellent first-time vote and may encourage other real Irish nationalists to stand in the Republic in the future. The bad news of the night was the pro-immigration left wing Sinn Fein party polled 11.1% and won their first MEP in the Republic.

BNP supporters: the party garnered over 800,000 Euro votes.

Latvia (9)

There was a wonderful result for nationalists in Latvia: The For Fatherland and Freedom party polled 170,819 votes—29.9%! Guntars Krasks was one of four MEPs the party elected. The nationalists are by far the largest party in Latvia now. Their nearest rivals, the conservative Jaunais Laiks party, polled 20% and won two seats.

Lithuania (13)

The left-wing Darbo Partija—with 30% of the vote—beat the governing Social Democrats into a distant second place. Lithuanians also voted on the same day to replace impeached President Rolandas Paksas, which could have been a factor in the relatively high turnout of 46%. No nationalist or right-wing populist parties ran any candidates, which is surprising for a country which has so much nationalist support.

Luxembourg (6)

Unlike those in most countries, Luxembourg voters showed support for the governing Christian Socialist party, which received nearly 40% of the vote. Turnout was relatively high, with national elections taking place at the same time. Sadly, no nationalist parties contested the election.

Malta (5)

The Maltese backed the opposition Labour party, which campaigned against EU membership in the run-up to the country's March 2003 referendum on joining. In this election 48% supported the Labour party, while 40% backed the 'Nationalist Party,' which won two seats. (It is not in any way a racialist or even right-wing party). Maltese National Alliance member Norman Lowell stood for the Imperium Europa party and polled 1,603 votes—0.6%, generating much publicity for racialist ideas in the process.

Netherlands (27)

The ruling Christian Democrats lost a little ground, apparently in the face of Dutch discomfort with the government's support for the war in Iraq. A left-wing anti-war party, Transparent Europe, won two seats; while the Christian Democrats lost one, leaving them level with the opposition Social Democrats. Right-wing parties in the Netherlands did very badly, with the populist List Pim Fortuyn party polling 121,192 votes—2.6%, much less than they have polled in recent years. The more radical Nieuw Rechts Party polled 15,663 votes, about 0.3%. No seats were won.

Poland (54)

There was better news from Poland, where only 20% turned out to vote—the second-lowest turnout—and no fewer than five nationalist parties stood candidates. The League of Polish Families party did the best, and polled 969,689 votes—15.9%. They got ten MEPs elected. Long-time Polish nationalist Andrzej Lepper, a well-known campaigner for his country's farmers and for animal rights, led the Samoobrona (Self-Defence) party—another big winner on June 12; they polled 656,782 votes—10.8%, and elected six MEPs. The Union of Real Politics party polled 113,675 votes—1.9%. The Polish Unity Party polled 2,560 votes—0.04%, and the National Rebirth of Poland Party (which is linked to Third Positionist *Final Conflict* magazine) polled 2,546 votes—also around 0.04%. The nationalists are now the largest grouping in Poland, and the governing Social-Democrats were pushed into fifth place!

Portugal (24)

The opposition Socialists polled 45% and gained one seat, taking them up to twelve. That put them ahead of the governing Social Democrats, who polled 34% and won nine seats—down two from 1999. Portuguese nationalists will be rethinking their strategies, as the Partido Nacional Renovador polled 8,640 votes—0.1%.

Slovak Republic (14)

Slovakia had the lowest turnout of all, with only 17% going to vote. Four parties, including the Prime Minister Mikulas Dzurinda's

Christian and Democratic Union and the populist Movement for a Democratic Slovakia finished with 16-17%. An ethnic Hungarian party—Strana Madarskiej Koalicie did very well and polled 13.2%—and won two seats. The SNS-PNS, which was an alliance of the Slovak National Party and the True Slovak National Party, polled 14,150 votes—2.01%, a respectable first time vote, but not enough to get an MEP elected.

Slovenia (7)

Slovenian right-wing populists from the Nova Slovenija Party polled 23.6% and elected two MEPs. They are now the largest party. The governing center-left Liberal Democrats were a close second and polled 21.9%; they too will have two MEPs, as will the center-right Democratic Party, which polled 17.7%. The extreme-left United Social Democrats picked up the last seat with 14.2%.

Spain (54)

The governing Socialists repeated their recent general election victory, but with a much narrower margin than opinion polls had predicted. They won 25 seats—43.3%. The conservative opposition Popular Party won 23 seats—41.3%. It was another disappointing election night for Spanish nationalists, who again all failed to poll even 0.1%. The Falange Espanola party, Spain's largest rightist group, polled 13,728 votes—0.09%. The Democracia National party polled 6,175 votes—0.04%. The Falange Espanolas de las Jons party polled 4,308 votes—0.03%, and the Falange Autentica party polled 1,990 votes—0.01%.

Sweden (19)

The governing Social Democrats lost one seat but still won the largest share of the vote, while the main opposition Moderate Party came in second. A new anti-EU party called the June List came in third, taking 14% and three seats. The nationalist Sweden Democrats party polled 28,303 votes—1.1% of the vote, much less than they had expected. However the National Democrats Party, which is linked to Nick Griffin and the BNP, polled 7,209 votes—0.3%. Their leader, Anders Steen, brought Mr. Griffin to Sweden on the eve of the election to address a rally in support of the party's candidates.

United Kingdom (78)

The UK is made up of four smaller countries, England being the largest, followed by Scotland, then Wales; these three make up what is called Great Britain. The fourth and smallest country is Northern Ireland (often referred to as Ulster). Northern Ireland has a different electoral system and different political parties, so I will cover the two separately.

Great Britain (75)

The biggest winners were the anti-EU populist United Kingdom Independence Party (UKIP), which polled 2,650,768 votes—16.1%. This is almost double what they polled in 1999. UKIP won nine more seats taking their total to twelve MEPs. They easily outpolled the Liberal Democrats—14.9%—who also won twelve seats. The opposition Conservative Party polled 26.7%, almost 9% down from 1999. They also lost eight seats, but are still the largest party with 27 MEPs. The governing Labour Party led by Tony Blair, also did badly and saw their share of the vote fall by 5.4% to only 22.6%. They lost six seats, ending up with 19. The British National Party (BNP), led by Nick Griffin, had hoped to win three or four seats, but at the end of the day won none. They—like the Conservative Party—lost out heavily to UKIP, who picked up most of the anti-EU votes. However the BNP polled 808,200 votes, not too far from the million mark, and saw their share of the vote go up from 1% to 4.9%. The closest the BNP came to winning a seat was in the West Midlands region, where they polled 7.5% and were just 23,000 votes off. Party chairman Nick Griffin, who had predicted a victory for himself in the North West region, won precisely half the number of votes he forecast, polling 6.4%.

Northern Ireland (3)

No British or Ulster nationalists of any kind stood in this election. The BNP is not a registered political party in Ulster, so it could not stand candidates. The anti-Catholic Democratic Unionist Party came top of the poll with 32%, followed by Sinn Fein who polled 26.3%, more than enough to win them their first MEP in Ulster. The conservative Ulster Unionist Party won the last seat with 16.6%.

Summary

It was a very mixed bag of results for Europe's racial nationalist and right-wing populist parties. The biggest losers were the Austrian Freedom Party and the Dutch List Pim Fortuyn, all three from nationalism's 'moderate' wing. Yet again there was no breakthrough in Germany, which seems, on paper, to have massive support for nationalism. Disunity hampered the Germans, with no fewer than four different nationalist parties competing against each other.

In Southern Europe, Spain and Portugal produced very poor nationalist votes. And up north in Sweden, nationalists did not fare any better. It was not all gloomy news, though. In Italy there were some excellent results and that country returned no fewer than sixteen nationalist MEPs. In Belgium the Vlaams Blok polled almost one million votes and went from two to three MEPs. (Nearly as many votes went to Britain's BNP, but not enough in one place to elect an MEP.) In France, too, nationalists did very well. The Front National polled 1,684,792 votes (9.81%). This is almost double what they polled in 1999 (5.5%). They increased their MEPs from five to seven.

The biggest success for nationalism, though, was in Eastern Europe. In Poland nationalists did very well with the League of Polish Families taking 15.9% of the vote and the Self-Defense Party taking 10.8%. The two parties will now hold ten and six seats respectively. Elsewhere in the East the For Fatherland and Freedom party in Latvia took four seats, and in Slovenia nationalists took two seats.

Racial nationalists and right-wing populists will now have almost sixty MEPs in the new European Parliament. This is more than double the number (24) that they had before the election. So although there were no massive breakthroughs, the vote, on average, increased and keeps going in the right direction—up!

News from the Homelands is edited by long-time activist, writer, and publisher of Britain's *Heritage and Destiny* magazine—heritageanddestiny.com—Mark Cotterill. We will cover news from Europe of interest to race realists and free thinkers, which many American readers may have missed. We welcome your participation: if you have news from Europe that you think would be suitable for this column, please send it to: *Heritage and Destiny,* P.O. Box 812, Ashburn, VA 20146, USA, email heritageanddestiny@yahoo.com.

The CIA: Junior Keystone Cops

BOB WHITAKER

IN THE 1960s every pencil necked hippie told me that the Central Intelligence Agency (CIA) had him under constant surveillance. Right-wingers tell me that the CIA knows all.

Every country in the world thinks the CIA is behind everything that happens, including thunderstorms. Everything that happens is a result of some operation by the geniuses who run this super-efficient, tightly-coordinated organization. Everything is a "CIA operation."

If you ever saw a real "CIA operation" all your illusions would disappear.

The CIA is a Top Secret organization. Every bureaucracy bungles. But Top Secret is a license to bungle. Every group of bureaucrats will use any excuse to cover up the fact that they have no idea what they are doing. With Top Secret, they don't have to look for an excuse. They just look Wise and Secretive and everybody goes away.

I'll let you in on a little secret: for every one time Top Secret keeps anybody from knowing something they ought not to know, there are a hundred times when it allows bumblers, toadies and incompetents to climb up the ladder to the top.

You may think I am telling you that "top security experts" are a bunch of complete morons. If so, you understand the point I am making.

The Law of Experts

Whitaker's Law of Experts goes this way:

1.) When there is a crisis in a given area, it is almost invariably because the experts in that area failed to see something they should have seen or didn't prepare for or caused by just plain screwing up;

2.) So who does the government call in to solve the crisis?

3.) It calls in the experts, the same experts who caused the crisis or allowed it to happen in the first place.

In 1870 France fought Germany. The French Army was bigger than the German Army, but the German Army used speed to outflank the French and totally defeat them.

In 1914 France fought Germany. Much of the German Army was occupied on the Eastern Front, so the French Army was bigger than the German Army. The German Army used speed to outflank the French and totally defeat them. Paris was saved by using its taxicabs.

In 1940 France fought Germany. France had made massive defense preparations, but the German Army used speed to outflank the French and totally defeat them.

During all this time, each generation of French military experts were training and giving promotions to the next generation of French military experts.

When 9/11 occurred, experts were consulted. The security agencies were called in to give their expert advice. Not one single security bureaucrat was reprimanded, much less fired. They all got more money and many got promoted because we needed more security experts because of 9/11.

One thing every security expert agrees on is that we shouldn't "play the blame game."

Now if the French defeats in 1870, 1914 and 1940 and the disaster of 9/11 couldn't break the solid front of experts protecting experts, what do you think happens when the experts in the security agencies get to protect each other with the magic words, Top Secret?

Ole Bob Screwed Up, Too

If you think Old Bob is applying for CIA Director, forget it. When I was a security expert, I was as bad as anybody. My boss was ranking Republican on the House Select Intelligence Committee and when he died President Reagan appointed me to the very top of the chain for approving every single security clearance for every single civilian employee of the Federal civil service. This included such highly sensitive groups as the Defense Intelligence Agency (DIA).

One person who could find out any government secret was the head of the Cuba desk of the Defense Intelligence Agency (DIA). She is now in prison, having admitted that her entire career in the DIA was devoted to Fidel Castro and Communism.

During the Cold War our government was full of Soviet agents. This is now a matter of public record. Since the KGB files were opened up after the Soviet Union collapsed, so many Americans were found to have been working for the KGB that we stopped naming them out of boredom.

Besides, naming them would be "playing the blame game." No one should blame a person who worked for Stalin in the 1950s. But anybody who worked for Hitler in the early 40s must be tracked down to the ends of the earth.

The glorious FBI and CIA found none of these Soviet agents, back when it was a matter of life and death.

Nobody minded. They were experts.

In a recent television documentary a former employee of the Soviet Embassy in America was talking about the fact that nobody at the Embassy had much to do in the way of normal diplomatic work. Their job was recruiting agents in America.

He even named the groups they recruited among: "Liberals, ex-hippies" and so forth. The same people any right-winger used to suspect if he was looking for a pro-Communist. It stands to reason that if the Soviets didn't find a lot of agents that way, they wouldn't have spent so much time looking for them.

So the Soviet Union, with its giant web of spies, learned anything it wanted to know in the US, right?

Wrong. The reason Soviets didn't learn everything they

needed to know had nothing to do with Top Secret. It was because, if the CIA is a junior league of the Keystone Cops, the KGB was much, much worse.

The KGB Swings into Action

How can I show the KGB was even worse than the CIA?

Like the legions of Soviet spies in US Government Top Secret positions, the evidence of Soviet incompetence is a matter of public record.

One after another, Americans who had information the Soviets couldn't get from all their agents had to walk right into the Soviet Embassy in Washington and offer to sell it.

So why couldn't the network of Soviet spies get this stuff?

Each KGB agent had his own recruits. They were his stock in trade in the KGB. He would have been scared to death if some agent had reported to him that somebody had information to sell. He would have sat on it, trying to figure out how to make the most of it for himself. He would have been afraid it was wrong and that it would be blamed on him.

The complications were endless.

So the big spies had to go into the Soviet Embassy on their own.

The 9/11 catastrophe would have been avoided if the INS and FBI had shared information with the CIA. But that information was the stock in trade of the INS and the CIA. Their higher-ups have a system of trading information. If a lower-down gave that information to another agency he would be ruined.

So will we ever know who is responsible for the criminal failure to share information that led to 9/11?

Of course not.

It's Top Secret.

Whatever Happened to the Communist Conspiracy?

WHATEVER HAPPENED to the Communist Conspiracy? It went public.

Back in 1913, a constitutional amendment was ratified that allowed an income tax. In 1914, the first income tax law was passed, taking one percent of all incomes above $10,000 a year, which back then was rarer than half a million a year now.

One major newspaper said this tax would soon get out of hand. It was one percent on all incomes above $10,000 a year to start with, but the editorial predicted that someday it would *double!*

This prediction was called "absurd" and "alarmist." Only an alarmist would say that the one percent income tax would *double!*

So what happened to that prediction that a tax of one percent of incomes above $10,000 a year would someday double? Not only was it not "alarmist." It was so obvious that no one remembers it but me.

What happened to that prediction was exactly what happened to the Communist Conspiracy and the McCarthyite "witch hunts."

Exactly the same thing that happened to the prediction that the one percent income tax would someday become two percent also happened to McCarthy's Communist Conspiracy. What was a "witch hunt" in the 1950s was, "Well, Duhh!," by the 1960s.

If McCarthy had predicted in the 1950s that hundreds of thousands of Americans would be marching on the streets with Communist banners in the 1960s he would have been hooted down by his own supporters.

Senator Joseph McCarthy confers with his Jewish aide Roy Cohn. The downfall of the anti-Communist Senator was detailed in NATIONAL VANGUARD number 114, available for $8 postpaid from National Vanguard Books.

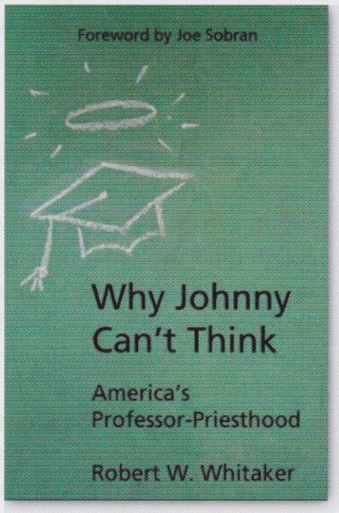
By the 1960s openly pro-Communist sentiments were common. Jane Fonda really didn't do anything special when she went to Hanoi and got photographed manning a gun that was used against American planes. A congressional delegation went to Cuba during that period and cheered at films of American planes going down.

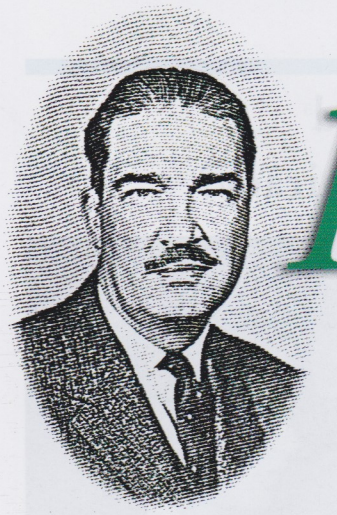
Nobody notices, but any time you see a discussion of the McCarthy "witch hunts" of the 1950s today, those denouncing them make one tiny little amendment: they say the witches were in fact witches. Now that we have gotten a glimpse into KGB files we know that a lot of people were Communists in the 1950s that not even McCarthy suspected. Nobody remembers this but me.

So why do people scream "witch hunt" now that we know there were more real witches than even the "witchfinder" McCarthy thought? Well, the word now is that there was nothing wrong with being for Stalin.

Besides, bothering the Stalinists of the 1950s could interfere with chasing down people who were for Hitler in the 1940s.

Columnist Bob Whitaker is the author of the new book, *Why Johnny Can't Think: America's Professor-Priesthood*, which includes a foreword by Joe Sobran. The book is available from National Vanguard Books for $11.95 postpaid as our item 1111.





Postscripts

by Revilo P. Oliver

A Faith for the Future?

THE GREAT psychologist Carl Gustav Jung, who early recovered from his initial involvement with Freud's fraud, was one of the most intelligent men of our time, and we are certainly indebted to him for his identification of archetypal ideas and of racial memory, and for his recognition of the psychic differences between races. His "Wotan" considers one aspect of the German revolution, which may have been the last effort of our race to survive in the modern world. It reminds one, in its way, of Spengler's earlier prediction that financial power was then celebrating its last triumphs, and that Caesar's legions were stirring and would return to dominate the Western world. Neither appears to have allowed for the terrible power of the Jews' racial solidarity and their implacable hatred of our race.

Jung wrote a short essay in which he compared Hitler to a shaman or a prophet like Mahomet. So far as the way in which Hitler's authority was accepted by the great majority of Germans is concerned, that analogy had some validity, since Hitler, like other great men, had the unquestioning loyalty of his followers. But, as I remember the essay, which I read more than half a century ago, Jung went on to assert or imply that Hitler reached his

CARL GUSTAV JUNG

decisions by the kind of mystical inspiration that presumably produces the visions of shamans and prophets who are not conscious frauds. That, I am sure, was a mistake, as should have been obvious from a reading of *Mein Kampf*.

I think it likely that Jung, as a thoroughly rational man, was afraid of the blind power and unleashed emotion of all great mass movements, and especially of the one so near to his tranquil Switzerland. In Spenglerian terms, he had the *Kausalitätsmenschen*'s sullen resentment and overpowering fear of the enormous and unreasoned power attained by a *Schicksalsmensch*, who is, so to speak, an avatar of destiny and whose seemingly manifest control of events leaves them only the status of camp followers, not leaders, as they flatter themselves they should be.

It is strictly true that faith is antecedent to reason, since reason formally depends on a faith in the reality of phenomena. At the limit, there is no way of categorically refuting propositions that by their premises preclude the possibility of reasoning from phenomena, e.g., solipsism, or the Hindu doctrine that the world is just *mahâ mâyâ*, the Great Illusion.

One may speak of 'religion' in scientific thought, if by that one means faith in the primacy of fact and reason. It is that which underlies all scientific, as distinct from technological, investigation. It does not, for example, matter in the least to dwellers on this planet what quasars really are or how many light-centuries they are distant, but the scientific mind is determined to know, if that is possible, because reality has a certain sanctity and we Europeans instinctively worship it.

The Apollonian and the Dionysiac elements of our racial psyche are opposites and yet complementary, like the poles of a magnet. That psychic duality is peculiar to the Aryans; there is nothing comparable in the other races that are capable of civilization, Mongolians, Semites, Jews, or mongrelized peoples, such as the

Hindus, who still have a considerable Aryan strain. I am so far convinced of that necessary duality in us that I have always insisted that our mental equilibrium must be maintained by poetry and other highly imaginative literature that depends on the evocation of emotions that transcend reason.[1]

Mysticism also may be peculiar to our race, for I am not convinced that what appears to us as mysticism in other races is mysticism at all from the standpoint of their racial mentality. I am impressed, for example, by Maurice Samuels' observation that Jews who are atheists and reject all notions of supernatural entities, nevertheless derive from a sense of unity with their people a belief that they "are in touch with the infinite." To our minds, that is the most fantastic kind of mysticism, but I am not sure that it is not something that is apodeictical to a Jewish mind. The very conception of mysticism as distinct from palpable and visible reality, the dichotomy between rationally perceived reality and what is taken as a reality emotionally perceived, may depend on the Apollonian-Dionysiac polarities of our race. Mysticism may be taken as a kind of crude and artless poetry, may it not?

The cohesion and viability of any society depends on an effective consensus of values and standards that its members accept without debate or reflection, in other words, *a faith in itself*.[2] Our people's faith need not—probably cannot—depend on demonstrable fact, but it must not contradict such facts, which, as I have said, are sacred to us. It must acknowledge, as currently prevalent superstitions do not, our peculiar racial instincts, such as a belief in personal honor, our abhorrence of treachery, and our chivalrous attitude toward women. And, so far as I can see, it must center on a mystical belief in the superiority of our race—a belief as fanatical as the Jews' absolute certainty in the infinite and generic superiority of their own race. (I say 'generic,' because that is certainly implied by the dictum in the authoritative Talmud that only Jews are human, while *goyim* are merely species of animals.)

Whether such a faith can still be excited in any considerable part of our decadent race, I do not know. It may arise spontaneously in the survivors (if any) of coming catastrophes.

— *August, 1988*

1. The dual polarity of our race may be seen again in the battle fury of our men in combat, the combat having been set at a given time and place by the strategy of commanders who direct the army by lucid reason or calculations so complex and subconscious that they appear instinctive. For while the *berserkir* may, by the fury of their onslaught, be irresistible (in hand-to-hand combat, which, by the way, has become obsolete in major military operations), they are effective *only* when they attack rationally selected targets.

2. Some assert that a return to literal belief in the old gods of ancient Europe is necessary for a revival of our race's spirit. We could be sure that Odin had returned, if, as Spengler anticipated, we were now in an era of great and climacteric world wars, wars of extermination, as Aryans and other peoples strive for dominion over an overpopulated planet. That phase may yet come, but at present it seems that while many Christians expect the return of their bloodless and spiritless Jesus, the one who has *really* returned is the Jesus (dishonestly called 'Joshua' in English Bibles) who exterminated the Canaanites and the Philistines, who is now preparing to exterminate the Palestinians and other Semites, and who intends eventually to exterminate the Aryans.

Only Yesterday

Revilo Oliver Looks at the Roots of White Decline

THE BEGINNING of a new year is generally the time at which men pause long enough to notice that another year of their misspent lives is gone, to regret that they squandered so many of their twenty thousand days under the sun, and to compute with a shudder, before they call for louder music and stronger wine, how few are the days that remain on which they may optimistically hope to see the light of day and think their futile thoughts. It is also a time when one remembers all the things that one intended to do but put off from day to day and left undone.

It is bootless to describe the sense of utter helplessness that a man suffers as he sees the boobs of his besotted and doomed race plod uncomprehendingly toward the catastrophe in which he, too, will be engulfed. One could write endless and futile commentaries on the torpor of the Aryan dodos. You can, of course, try to explain the phenomenon in terms of mass hallucination, or insanity, in which the victims simply cannot see what is in front of them. I think that my first intimations of the mental disease from which the White man suffers came to me in my youth, in that 'time between the wars' from 1918 to the late 1930s.

When I was a boy, I went to a public (in the American sense) high school that was obviously the best in the world because the half-witted taxpayers had borrowed money to construct the most expensive buildings used for such purposes in any part of the globe, including an auditorium

that had been equipped for amateur theatricals with a stage that had cost more than the stage in any professional theatre in the land. The whole place, of course, stank with 'ejucaters' at work, shaking their tawdry fetishes and making ju-ju for the boobies by jabbering about magical 'teaching methods,' that would transform dunces into geniuses. The sleazy witch-doctors did not impose on me even at that early age, probably because I had fortunately missed the first stage in the process of menticide, the primary school, in which children are herded together so that any intellectual potentiality that may be found in a few will be destroyed by the dull routine devised for dolts, while ejucaters inject the diseased pus of 'democratic ideals' to extinguish both rationality and the biological instincts of a viable race.

Had the ejucaters whom I saw been subtle and demonic masterminds engaged in a splendidly evil work of universal destruction, I should, perhaps, have been impressed; but it was obvious that, like witch-doctors and *feiticeiros* everywhere, they were essentially ignorant and stupid wights only a little more intelligent than the boobs they were fleecing. The lower orders of them, the majority, indeed, were so stupid that they believed what they said; one had to ascend to a 'College of Education' in a 'university' to find witch-doctors bright enough to know how to manufacture their fetishes and compound gibberish for their spells, and even they, so far as I could discover, had no purpose more grand and strategic than a determination to pick the pockets of the yokels. I thought them contemptible little shysters, but no more dangerous than the holy men, evangelists, theosophists, fakirs, and the like, that were working the suckers with their own brands of superstition. One had, in those far-off days, illusions about the stability of American society—especially when one was young and sufficiently *naif* to accept the World Catastrophe of 1914-1918 (which could not recur, because it must have taught even the simpletons in Europe and America an unforgettable lesson about the precariousness of their civilization) as an adequate explanation of the decline reported by one's elders, who had lived through Tango Time, those last halcyon days of the West before September 1914, or predicted by Henry Adams in his *Degradation of the Democratic Dogma*. One could not imagine then to what suicidal paroxysms the boobs could be excited in subsequent decades.

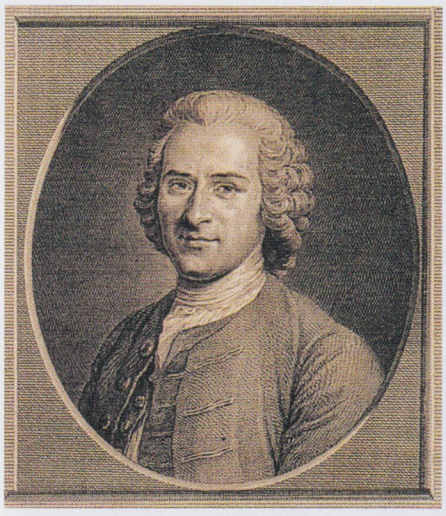
Revilo P. Oliver (1908-1994) in 1938, around the time that he obtained his PhD under the tutelage of William Abbott Oldfather. After a stint in intelligence work during World War II, Dr. Oliver was Professor of the Classics at the University of Illinois from 1945 to 1977. Although he wrote occasionally on social issues as early as the 1930s, it was in 1954 that, alarmed at the direction taken by our race and civilization, he began his patriotic work in earnest. He was among the founders of both the John Birch Society and *National Review* magazine, and, in 1970, he was at William Pierce's side at the founding of the National Youth Alliance (which became the National Alliance in 1974). Dr. Oliver made the short film *After Fifty Years* (available on VHS tape from National Vanguard Books as item 624, $22.95 postpaid) as an advance promotion for the Youth Alliance in 1969. He was a friend and supporter of the Alliance, Dr. Pierce, and your editor until his death ten years ago. He served on the advisory board of the Institute for Historical Review from the IHR's beginning to the end of his life. Along with *Liberty Bell* magazine founder and publisher George Dietz, he was a major intellectual force through his *Postscripts* column in that periodical from 1980 to 1994. We are proud to continue to offer his out-of-print and previously unpublished pieces in NATIONAL VANGUARD.

It was no great feat to perceive what scurvy little pimps the ejucaters were, and to laugh at the rigmarole by which they wheedled money out of the tax-paying saps, but I was in college before I thought seriously about the origin and source of the superstitions on which they battened. That, obviously, was the sentimental drivel and humanitarian fustian that we generally designate by the name of one of its most famous peddlers, the crazed gabbler who descended on the world from Switzerland, Rousseau. And it was easy to see why that rhetorical babbling had so great a fascination for vapid minds in the Eighteenth Century and why it became the effective religion of the West in the century and a half that followed: It preserved and perpetuated the most deleterious parts of Christian dogma after the mythology could no longer be believed. And those were precisely the parts of the dogma (e.g., about Congoids having 'equal souls') that had been disre-

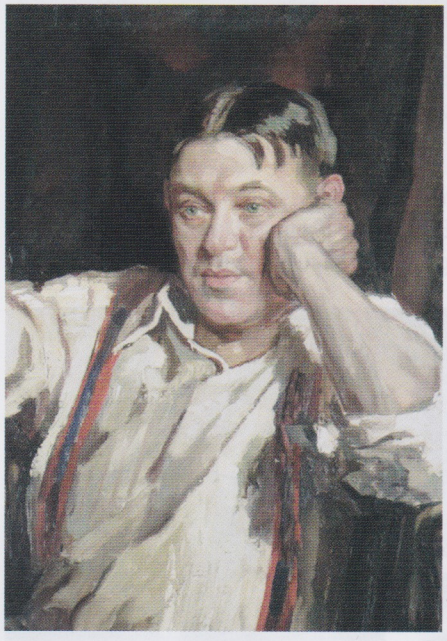
garded as patently incredible in the Dark Ages in which men were so ignorant that they could believe that the earth was flat and had been created by a deity who made a woman out of a spare rib, exhibited his buttocks to Moses, and lavished his love on a scabrous pack of Yids!

The *Sklavenmoral* that had remained latent in the cult and was for the most part ignored during the Middle Ages, like a seed under ground, sprouted with the so-called Enlightenment, flourishing with the decline of the mythology that alone kept it from being totally irrational. It has grown in our time into a gigantic upas-tree that destroys all life that comes near it.

To vary the metaphor to one more suited to an age of apocalyptic hylology, the deadly 'fall-out' from the nuclear explosion of Christianity in the French Revolution had poisoned the atmosphere in which I grew up, but I sadly underestimated its effects—and so did everyone, so far as I know, except, perhaps a few embittered old men to whom no one paid the slightest attention. What the ejucaters had done to the 'high schools' was obvious, and it was also obvious why they were whining and wheedling for legislation to compel everyone of suitable age to enter their booby traps instead of the one-third or so that went through the dipping-vats of their own free will, but my contemporaries and I did not take the 'high schools' seriously, and everyone of any intelligence found his own way to occupy his mind, from composing verse and reading Schopenhauer to some serious study (I began to learn Sanskrit). Colleges were another matter: Only a comparatively small percentage went to college in those days, so that being a 'college graduate' was something of a distinction in itself, and although the country was dotted with colleges, most of them small, and a few already overgrown state universities, they fell, at least in our estimation, into two



JEAN-JACQUES ROUSSEAU:
Promoted religion of 'equality.'



HENRY LOUIS MENCKEN:
Premier journalist and wit of 1920s and 1930s America skewered deadly moralists, religious and secular; promoted Nietzsche; influenced Oliver.

very sharply divided categories: The state institutions and most of the colleges were for *hoi polloi*, while a few private institutions, from Harvard to some very select small colleges were for the élite, who alone could meet their scholastic standards and afford to attend them. It was assumed that such institutions automatically provided one with a gentleman's education, which, if not quite so inclusive as Milton demanded, was nevertheless a fit and adequate preparation for civilized life. Oddly enough, perhaps, if one had any thought of going beyond the A.B., one never considered an American graduate school: One would go to Oxford, Cambridge, the Sorbonne, or (very rarely) one of the great German universities (then sadly fallen in prestige, because Germany had lost the war).

There were, of course, many ardent Communists among the twittering 'intellectuals,' but one laughed at them as silly poseurs and included them in the drove of pretentious ignoramuses who, for example, went into ecstasies over James Joyce because they had never read any real literature. As for the real Bolsheviks in the United States, we, who may be entitled to some forgiveness on the score of our youth, had no better understanding of them than the great American anti-Communists of the time (of whom we had never heard), such as R. M. Whitney and Colonel Hadley, who, in their published works, pudically averted their eyes from great financiers and Jews, and depicted a conspiratorial band of sleazy, ill-kempt, unwashed misfits, chiefly immigrants, who met in dark cellars in the slums to manufacture bombs and plot revolutions that could never happen—a kind of vermin no more prepossessing than cockroaches, and no more dangerous.

In those days, Jews were scurvy proletarians who sold old clothing, operated cheap department stores, and had crawled into wealth in Hollywood by producing vulgar motion pictures for the multitude, but remained greasy and ridiculous. Good colleges usually admitted a few young Jews (all of them highly intelligent), but one felt sorry for them because they were aliens in a society to which they could never fully belong. As for Africans, every 'high school' had two or three that it petted to show

Cowboys and Golliwogs at a Royal Tournament. The 7th Hussars, in very unmilitary attire, preparing a turn in which comedy and skill were cleverly blended.

Before the metastasis of Jewish power, Whites were free to express their racial feelings through humor, as this picture from the June, 1938 issue of Britain's famed *Strand Magazine* illustrates. Here we see non-Whites gently lampooned as 'Golliwogs' at a Royal Tournament.

H. L. Mencken (far right) enjoys a legal beer at Baltimore's Rennert Hotel immediately after the repeal of Prohibition in 1933: Mencken, like Oliver, saw Prohibition as an affront to the hard-won freedoms and civilized values of our people. He had no use for conventional religion or hypocrisy, particularly the pretenses propping up the American political system. He once said "Democracy is also a form of worship. It is the worship of Jackals by Jackasses."

how 'democratic' it was, but, needless to say, they never appeared in a reputable college; and while a few of the young Communists liked to appear in public with savages as the quickest way of demonstrating that they had oversize brains, it never occurred to anyone that 99.5% of all the Negroes in the country would not be always usefully employed at picking cotton in the South.

Jews and Blacks were the butt of every comedian on the stage and the recurrent topic of humorists. One of the most popular jokes of the time was a variation on a song from a 'hit' musical comedy, a ludicrous travesty of American politics, the chorus of which was a parody of politicians' expressed concern for 'all classes' in a 'great democracy,'

Wintergreen for president!
He's the man the peepull choose.
He loves the niggers and the Jews!

We had before us, of course, a most ominous demonstration of the *Sklavenmoral*, but, instead of understanding it, we accepted it with cynical amusement. After the First World War, this country had adopted an incredible constitutional amendment to please packs of fat-headed females and mentally deformed males who, as riotous as drunken Maenads pursuing Pentheus on the slopes of Mount Cithaeron, were rushing about in frenzied pursuit of Demon Rum. It is obvious now – and, indeed, it was obvious then – that the primary purposes of 'Prohibition' were: (1) to foster and finance organized crime on a lavish and national scale, superseding the small local gangs of petty criminals that were found in a few of the largest cities; (2) to make corruption normal and inevitable in all forms of government; (3) to incite contempt for English common law and the American constitution; (4) to establish the revolutionary principle that the Federal government had the right of tyrannical intervention in the private life of every individual for the 'common good,' especially an osten-

As Dr. Oliver notes, the British Empire was once a most potent symbol of White power and strength. It was certainly the greatest empire the world had ever seen: At the turn of the 20th century, it encompassed some 11 million square miles—about one fourth of the land surface of the Earth—and comprised some 400 million inhabitants. There were over 200 British countries and possessions, and Britain reigned supreme militarily, scientifically, and economically as well. After the rise of multiracialism and Jewish power, and the betrayals of World War II, the Empire—and White self-determination worldwide—was destroyed, and Britain herself is npw being invaded by hordes of non-Whites. In this map, made during the years between the World Wars, we see British possessions colored or marked in red.

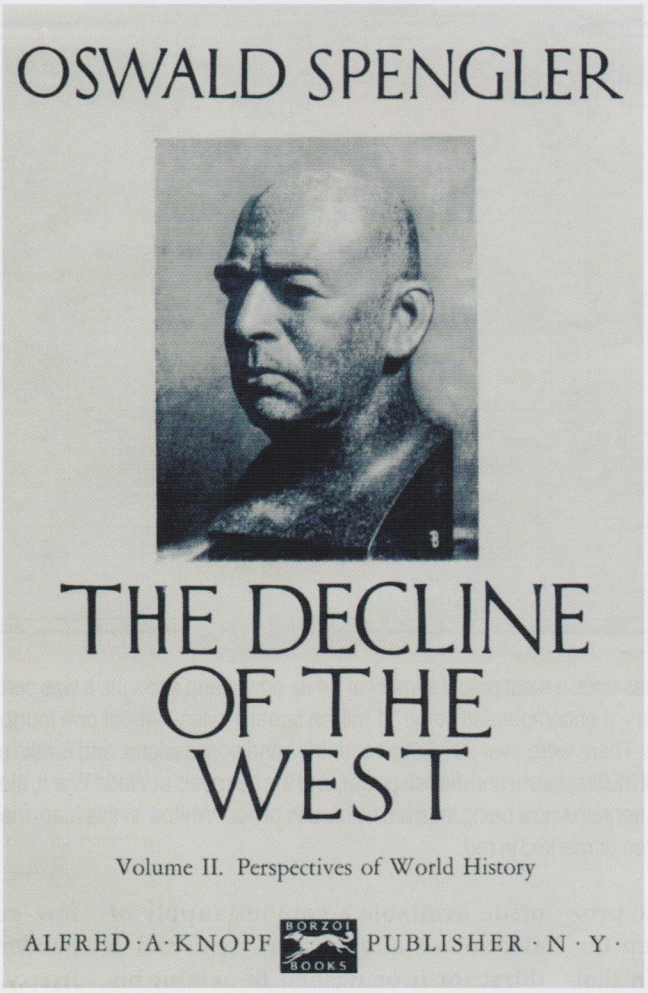
sibly 'moral' purpose; and (5) to provide an 'issue' that would keep the boobs' minds fully occupied. In that epidemic of national lunacy one can now see the seed of all of our subsequent calamities.

The nature of 'Prohibition' was, as I have said, obvious at the time, but it now seems odd that no one apprehended its ultimate effects—or realized that a populace so stupid and craven that it would tolerate such a law was one that could not long survive in a world that was not erected, as Christians suppose, for mutton heads, and in which there are no green pastures beside still waters to which a Messiah can herd his bleating flock so that they can graze and chew their cuds in ovine bliss. When I try to account in retrospect for our lack of real apprehension, I think that was partly because we underestimated each of the five aspects I enumerated above, thus: (1) the great and conspicuous criminal organizations were public benefactors, since they made available a copious supply of alcohol to any person who had a thirst for it or wished to exhibit his contempt for 'Prohibition,' for there was no place in the nation, except the middle of an uninhabited desert, where one was more than ten minutes away from a concealed barroom or could not have a 'bootlegger' deliver some kind of alcohol in twenty minutes; and no one really thought to what functions organized crime could be diverted, if (as seemed impossible) it were deprived of its established source of income; (2) it was by my time (near the end of the era) taken for granted that all government was corrupt, whether local, county, state, or federal, and so long as the greed of politicians was satisfied by the 'pay off' from the criminal syndicates, it would not turn to other and more pernicious sources of revenue; (3) the abandonment of legal principles just proved that De Tocqueville was right; (4) Federal intervention in the lives of citizens would be possible only on the few subjects on which idiotic do-gooders could be incited to Maenadic frenzy, i.e., 'moral' causes, and, in any case, the ludicrous futility of such attempted intervention was demonstrated every time one mixed a cocktail; and (5) as a distraction from more important issues, it worked—it kept our minds full of a complacent sense of our own superiority to the yokels of the 'Bible Belt,' on whom Mencken and other sprightly writers lavished their choicest ridicule.

I need not say that the witch-doctors were battening on 'Prohibition,' as they do on every form of rot, and in my youth they were milking the boobs with promises that the magic of 'education' would drive the Demon Rum from our fair land. In the State of California they obtained, by various fainaiguing with the potent Women's Christian Temperance Union (so called, we used to say, because it was not womanly, not Christian, not temperate, and not united) and the overstuffed Daughters of the Ameri-

can Revolution, a law compelling every victim of a 'high school' to spend one-fourth of his time during an entire year in a course called 'Americanism,' which consisted almost entirely of slop about the beauties of the 'democratic process' by which it had been determined irrevocably that no true American's lips would ever be sullied by nasty alcohol. Its principal effect, so far as I was concerned, was to impair my digestion, for, naturally, no self-respecting male could attend the class without putting down a quick one at the nearest illicit bar, and the only 'speak-easy' adjacent to the school served only vile concoctions of home-made 'gin.'

It is hard to account now for our sense of stability then, in a society so obviously disordered, and I am afraid that I must attribute it largely to the fact that as students we had an adequate income and expectations (illusory, although we did not know it) of an adequate inheritance. It was an age of 'ever-growing prosperity' that we knew to be spurious, but its trumpery falseness excited no apprehensions, largely, I think, because we quite rationally took it for granted that the fertile farms and great factories would always be there, and we did not foresee how financial manipulation and governmental power could induce economic prostration. Had we foreseen the 'panic' and 'depression' then imminent, we would have said, as did Mencken, "What of it? Some fools have lost some money." It is true that we realized and said that we were living in a decadence, but it was a decadence of the *fin du siècle*—a decadence that flowered in finely wrought prose, elaborately structured verse, and the



Oswald Spengler and *The Decline of the West*

over-refinement of an effete aestheticism. And that, you see, presupposes, as did the *fin du siècle*, a stable society.

If I look for a deeper source of the confidence that we then felt, I think that it was—although we were not at all consciously aware of it—the British Empire. I think we assumed, without thinking of it, that the Empire would always be there, and it guaranteed the perpetual dominance of our race, about which we never thought, because it was literally unthinkable that our race would not forever control this planet,

'Til the sun grows cold
and the stars are old,
And the leaves of the
Judgement-Book unfold.

Whatever might happen to the addle-pated democracy and rampant vulgarity of the American booboisie, the sun could never set on the British Empire. That was as certain as the diurnal rotation of the globe, and looking back now, I am sure that was a principal, though unperceived, basis of our confidence in the future.

I read Spengler first in Atkinson's brilliant translation as I was entering college (and I still believe the translation, though scrupulously accurate, superior to the original, which I did not read until several years later), but the Decline of the West was to my eyes a cultural decline into a megalopolitan civilization, artistically sterile but technologically invincible, with an immediate future in which the White nations of European-American civilization would fight it out for hegemony, and a new Roman Empire, to be founded by a future Caesar and Augustus, would endure at least as long as had the Roman, perhaps to fall in the end through internal decay and an Oriental religiosity, but not for many centuries. And its technology raised the question whether, instead of falling to some future barbarians, it might not become crystallized, as, on Spengler's showing, the civilization of China had become after its creative forces were finally exhausted—and whence on this earth could come against that crystallized West a race possessing the technological superiority of the Europeans who imposed their will on China?

It is the changing of the year that makes me so loquaciously look back on a vanished age, not, I hope, with the divagation of senility, but in an effort to clarify in my own mind some phases of the process whereby that

age became the then unimaginable present.

When I was a youth, I knew a man, still active and comparatively vigorous, who had been present, as the reporter for his newspaper, at the second inaugural of Abraham Lincoln, and I was impressed by how great a span of historical change could be encompassed by a single human life. It seems to me now that, although, of course, I am still far from having attained his span of years, my own life has encompassed a far greater historical mutation.[1]

Of the present, I say nothing. It is simply unspeakable. The mutton heads are being effortlessly driven to the abattoir by the boobherds in the service of their Jewish owners. The boobherds include, whether from ignorance or venality, practically all of the 'extremists' of the 'right wing,' whose tirades are, in their effect, every bit as misleading and misdirecting as the worst hogwash purveyed by the 'Liberal' hacks of the press.

I note that there has been one effort, thus far totally ignored by the Jews' newspapers and the boob-tube operators, to protest the supply of armaments and money to Israel. It was made by Dr. Pierce of the minuscule National Youth Alliance at a time when the shipments were made under the cover of maximum military secrecy, and it may, indeed, have had the effect of forcing a public disclosure, which, in turn, had no effect at all on the boobs, who evidently take it for granted that, as well-behaved cattle, their function is to serve their masters. Pierce was eventually joined by Richard Cotten and Colonel Roberts. That completes the roster, for the vociferating hucksters in the patriotic business, including the best-known aunteye-Seemights, would swoon at the thought of *really* offending the Jews.

So my long disquisition about the vanished age of my youth poses the essential question: How was it possible for men as well as youngsters then to have been so largely ignorant of the power of the international vermin? To that, I have no answer, because I am unwilling to consider the hypothesis that the Aryan mind is innately and incurably fatuous.

—*January, 1974*

1. Dr. Oliver's father (also named Revilo, a palindromic name of long family tradition) was born in 1857, so his was a life of long perspectives. —Ed.

Editorial continued from page 2

hope out to White people via billboards with great success, and a fund has been established specifically to help finance more such projects (National Alliance Billboard Fund, P.O. Box 90, Hillsboro WV 24946 USA).

As Americans and Europeans worldwide feel more and more disgusted with the Zionist quagmire in Iraq, and are increasing their awareness of the Jewish connection to that conflict; with the recent revelations that an Israeli agent, Golan Cipel, was controlling 'Homeland Security' for the state of New Jersey (and sexually blackmailing the disgraced homosexual governor of that state, James McGreevey, who incidentally is an anti-National Alliance zealot); with an AIPAC-linked spy for Israel being uncovered in ultra-Zionist Douglas Feith's office in the Pentagon by patriotic law enforcement officers (of course, we all know that Feith and Wolfowitz and Perle are themselves the real agents); and with the growing acceptance of racial nationalist parties and critiques of Jewish power in many White nations, the need for us to grow and get ready for the opportunities that are surely coming is greater than ever.

Young White people—millions of them—must be repeatedly exposed to the Alliance's uncompromising racial message and our radical pro-White stand on the issues that will determine our people's future. There is no other way to ensure 1) that our ideas will survive intact as we enter the hostile, declining prison-world the Jews and multiracialists are building, and 2) that when the tipping point comes, we or the next generation of White leaders will do the right thing with the precious moments of power that destiny may give us.

We need to present our ideas in a way that helps receptive young minds to be inspired by the greatness and beauty inherent in our people, not repelled by fulfillments of distorted Jewish caricatures. But we must not make growth our only criterion. The world doesn't need another multilevel marketing scam or Republican party. If we water down our principles just to grow, if we pretend to be something we're not, we might as well close up shop now. We'd attract people in larger numbers, perhaps, but they'd be people who didn't know what we know, didn't want what we want, and, if there were enough of them, eventually they'd take over, or at the very least we'd become dependent on them to the point where we couldn't offend them and stay afloat. And that would be as fatal to us as open borders are to a nation or an HIV injection is to an individual.

So the Alliance will continue to take an uncompromising path. White people must have an area of the Earth for our exclusive territory, and it must be large enough to be defensible and self-sufficient. To achieve that goal will be impossible without the recognition that our principal and most implacable opponent is the profoundly alien Jewish race, which is doing everything in its considerable power to eliminate us. And to understand the forces arrayed against us and our possible courses of action requires a biological, scientific world view.

And even gaining our independence and freedom is not enough for us. Stasis, even stasis in freedom and prosperity and safety, is not the way of European man. Freedom and security will be our springboard to racial progress, to a resumption of the upward path which led from non-living matter to life, from the unconscious to the conscious, from pre-man to man. And we know that even our own race is just the barest beginning of something which our greatest thinkers can only hint at now.

With that vision before us always, our determination will never flag. We will never quit. And that is what it takes to win.

HOLOCAUST COMMEMORATION
Part I: Lessons in Tolerance

by Irmin Vinson

STEVEN SPIELBERG'S *Schindler's List* concludes with a sentimental epigraph, labelled as a quotation from the Talmud: "Whoever saves one life, saves the world entire." This declaration of humane universalism is appealing to many, and it became part of the publicity campaign for the film, but it does not express genuine Jewish ethical principles. As historian Peter Novick reports, in his informative *The Holocaust in American Life*, "the traditional version, the one taught in all Orthodox yeshivot, speaks of 'whoever saves one life of Israel.'" The traditional Talmudic text thus stands in stark contrast to Spielberg's epigraph. To save one Jewish life ("one life of Israel") is to save the entire world, because in Jehovah's eyes Jewish lives are infinitely precious and non-Jewish lives are not. Far from teaching the brotherhood of man, the Talmud teaches a Jewish supremacy so absolute that a single Jewish life is deemed as valuable as the totality of all other lives.[1]

The Talmud, Judaism's most sacred document, exists in two major recensions. The apparently universalist text that *Schindler's List* quotes appears in the Jerusalem Talmud, the strikingly ethnocentric text in the authoritative Babylonian Talmud. The latter, the real Talmud, contains the authentic text taught in all Orthodox religious schools and memorized by generations of studious young Jews, but less than a moment's reflection will disclose the practical impossibility of including, in a film addressed to a non-Jewish audience, a Talmudic aphorism that so markedly depreciates non-Jewish lives. Spielberg prudently chose instead to present Judaism as a universalist faith with an extravagant notion of the value of each individual life, a Semitic brand of Christianity. He was not teaching a Jewish moral lesson but rather an exaggerated piece of Christian humanism, Talmudic tribal wisdom turned on its head for the educational benefit of non-Jews, reflecting their religious traditions, not his own.[2]

Many Jews are taught racial exclusivity and superiority from an early age, reinforcing the inclinations they inherited and that have been reinforced by thousands of years of life as aliens in the lands of others. Here we see the students at a Talmud-Torah school in early 20th century Poland.

The chasm between genuine Talmudic ethnocentrism and Spielberg's bogus Talmudic universalism reveals some obvious but significant issues in the marketing of the Jewish Holocaust. In the Diaspora, where Jews form small minorities among their host populations, public commemoration of Jewish deaths during World War II cannot explicitly privilege Jewish lives over other lives, however much Jewish propagandists wish that it could. It must instead teach universalist lessons filled with attractive humanitarian ideals, lessons that of-

1. Peter Novick, *The Holocaust in American Life* (Boston: Houghton Mifflin, 1999), 182-183. The Talmudic aphorism is from the Mishnah, Sanhedrin 4.5. In a standard scholarly translation—*The Mishnah*, trans. Herbert Danby (Oxford, 1933)—it reads: "If any man has caused a single soul to perish from Israel Scripture imputes it to him as though he had caused a whole world to perish; and if any man saves alive a single soul from Israel Scripture imputes it to him as though he had saved alive a whole world." On the subject of Jewish ethnocentrism, the comments of the Talmudic scholar Rabbi Yitzhak Ginsburgh, a former American citizen now living in Israel, are worth noting: "If every single cell in a Jewish body entails divinity, and is thus part of God, then every strand of DNA is a part of God. Therefore, something is special about Jewish DNA.... If a Jew needs a liver, can he take the liver of an innocent non-Jew to save him? The Torah would probably permit that. Jewish life has an infinite value. There is something more holy and unique about Jewish life than about non-Jewish life." Quoted in Israel Shahak and Norton Mezvinsky, *Jewish Fundamentalism in Israel* (London: Pluto Press, 1999), 42-43.

fer the promise of moral improvement to anyone who successfully internalizes them. We become better by watching *Schindler's List*, learning the infinite value of all human life and the moral obligation to respect minority differences, just as we become better by visiting Holocaust museums, where the same lessons are taught. Yet moral improvement effected by commemorating Jewish deaths is only a more subtle form of the same tribal ethnocentrism that Spielberg sought to conceal. In contemporary America and throughout much of the West an acknowledged legacy of victimization in the past is a source of political power in the present, and incessant commemoration of the Jewish Holocaust is, as Novick puts it, the reward for winning a "gold medal in the Victimization Olympics," an official recognition of preeminent victimhood that makes Jews more politically powerful even while we and they jointly remember their wartime powerlessness. Commemorating Jewish weakness sixty years ago is tantamount to celebrating Jewish strength today. Holocaust commemoration tells us, moreover, that Jewish deaths in World War II were much more significant than other deaths, since collectively they constitute a unique archive of invaluable universal truths, although during their lives most of the Holocaust's nonsurvivors were themselves perfectly indifferent to the universal truths that their deaths would later be made to teach. The public discourse of the Holocaust can therefore only be tortuously deceptive, since its underlying motive is, as Norman Finkelstein argues, "Jewish aggrandizement," while its overt message is human brotherhood, a universal truth that Judaism, history's most radically ethnocentric religion, has wisely never acknowledged.[3]

"American Jews," says Rabbi Michael Berenbaum, a former director of the US Holocaust Memorial Museum (USHMM), "reinforce their commitment to pluralism by recalling the atrocities that sprang from intolerance."[4] The claim that institutionalized recollection of German intolerance and German atrocities will foster American pluralism takes us beyond pious sentiments about human brotherhood. Speaking in code, a code not yet deciphered by most Whites, Berenbaum was cautiously stating American Jewry's longstanding commitment to racial balkanization ("pluralism") through multiculturalism and non-White immigration, both of which, because they dissolve Euro-America's race-cultural cohesiveness, are in the perceived group interests of American Jewry. The Jewish Holocaust serves as multiracialism's reigning mythology. Since racial balkanization plainly does not benefit the Euro-American majority, our evolving multiracial anti-nation requires some overarching myth that inhibits the expression of majority group interests. A political regime whose survival depends on White passivity must discredit White self-assertion, and the Holocaust helps achieve that objective by teaching Whites to fear their own interests while deferring to the interests of others. The Jewish aggrandizement implicit in Holocaust commemoration must, however, remain concealed beneath the normally opaque language of tolerance, since systematic deception is the price Jews pay to maintain the improbable fiction of their selfless commitment to pluralism.

The glaring flaw in the Holocaust's discourse of tolerance, the point at which Jewish self-interest becomes most apparent, is Israel, the world's only openly racialist nation, an ethnostate dedicated not to tolerance and pluralism and scrupulous avoidance of atrocities, but to the preservation and advancement of a single *Volk*, the Jewish people. Israel won its very existence through a violent assertion of racial will inconsistent with the racial passivity that Holocaust lessons mandate. Most Israeli towns once had Arab names, as Moshe Dayan candidly acknowledged. At now *Arab-rein* Samariah, a former Palestinian town whose indigenous population was expelled during Israel's War of Independence, Jews have brazenly erected a Holocaust museum dedicated to anti-nazi ghetto fighters, a commemoration of old Jewish weakness that sanctifies the effects of new Jewish strength. "The heart of every *authentic* response to the Holocaust," writes philosopher Emil Fackenheim, "... is a commitment to the autonomy and security of the

2. For a religious Jew the two different versions of the Talmudic aphorism that Spielberg quotes would be identical in meaning, since the scriptural exegesis of classical Judaism regularly interprets superficially universal moral principles in exclusivist terms, with apparently generic language like "neighbor" and "thy fellow (man)" referring only to Jews. Traditional Jewish moral teachings assign great value to saving Jewish lives, but actually prohibit Jews from saving the lives of Gentiles, except in circumstances where inaction might provoke hostility. See Israel Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years* (London: Pluto Press, 1994), 36-37, 80-81. The Babylonian Talmud is, in any case, the authoritative recension of the rabbinical writings that constitute Judaism's central religious text. See Solomon Grayzel, *A History of the Jews* (Philadelphia: Jewish Publication Society of America, 1947), 214-215, 231ff. For Christian universalism versus Jewish particularism, see Acts 10.1-35 ("a Jew is contaminated if he consorts with one of another race, or visits him"; Knox) and Acts 15.7-11. For Old Testament fantasies of conquest and domination, see Exodus 17.14-16 and 1 Samuel 15.2-3 (Amalek, Israel's generic Gentile enemy); Deuteronomy 12.2-3 and 20.15-18 (Israel's fanaticism); and Isaiah 49.22-23 ("they shall bow down to you and lick the dust of your feet"; RSV). For Jewish blood purity, see Deuteronomy 7.1-6 and Joshua 23.12-13. For the Hebrew poetry of racial revenge, see the remarkable Psalm 137 ("happy shall he be who takes your little ones [i.e infants] and dashes them against the rock!"; RSV).

3. Novick, 195; Norman Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering* (New York: Verso, 2000), 8.

4. Quoted in Edward Norden, "Yes and No to the Holocaust Museums," *Commentary* 96, no. 2 (August 1993), 32.

State of Israel." *Schindler's List* accordingly ends in Jewry's Mid-East refuge from European hatred, indicating that all the preceding trials and travails of the film's Jewish survivors teach a specifically Zionist lesson. In the West the lessons of the Jewish Holocaust prescribe multiculturalism and Third World immigration; for Israel, the Jewish state, they prescribe the exact opposite, teaching the right of Jews to live among other Jews within their own autonomous nation, protected from contaminating pluralism by a Jews-only immigration policy. "The world," Alan Dershowitz believes, "owes Jews, and the Jewish state, which was built on the ashes of the Holocaust, a special understanding."[5] Jewish nationalism is sanctioned by the Holocaust and merits our special understanding; other nationalisms, especially White nationalisms, are morally prohibited.

Blu Greenberg, wife of Rabbi Irving Greenberg, an influential advocate of American Holocaust commemoration, once believed that Jewish wartime suffering should remain an internal group memory, sacred to Jews alone, but quickly changed her opinion after attending an interfaith Holocaust service, where she found it "moving and comforting to see Christians share tears with us, acknowledge Christian guilt, and commit themselves to the security of Israel." Christian tears and Christian guilt equal Jewish power, as Blu Greenberg recognized, yet tears of guilt yield more valuable political benefits than do mere tears of commiseration. Our willingness to accept guilt and American Jewry's eagerness to assign it jointly form the precondition of all the Holocaust's meanings and the glue that holds them together in a largely uncontested set of often contradictory lessons. The public discourse of the Jewish Holocaust is incoherent: it speaks in the universalist language of tolerance and inclusion, while justifying Jewish particularism in Israel; it claims to find in stories of Jewish wartime suffering distinctively Jewish humanitarian lessons, applicable to everyone everywhere, while borrowing them from the historical religion of the West; it teaches human brotherhood, while elevating the suffering of Jews far above all other suffering; it commemorates Jewish powerlessness, while demonstrating Jewish power. But beneath all its deceptions and contradictions lies the message of broad Western responsibility for German mistreatment of Jews, a special culpability which Rabbi Eliezer Berkovits, a self-styled Holocaust theologian, has called "the measureless Christian guilt toward the Jewish people."[6]

Institutionalized Holocaust commemoration in the United States presupposes that White Americans are notably deficient in the various moral qualities that Holocaust remembering purportedly inculcates, whereas Jews, owing to their group experience of nazi persecution, are the appropriate teachers of necessary lessons in racial tolerance. Those peculiar meanings did not, needless to say, arise unaided from stories of German atrocities against European Jewry. The' truth' of our collective culpability and the tears of guilt it provokes required an aggressive reinterpretation of the Second World War, an assault on the moral legitimacy of the Western nations that fought and won it. Through a remarkable transformation, the Allied victors have become co-agents in the crimes and alleged crimes of the regime they defeated, and the war itself has been reimagined as a Judeocentric moral test, which all of us conspicuously failed. Our measureless guilt, together with the entire edifice of Holocaust commemoration erected upon it, is a doctrine of moral equivalence projected back into the past in order to shape the present.

BLU GREENBERG

An Early Holocaust Lesson

In 1944, as the war in Europe was drawing to a close, Jewish playwright Arthur Miller, then in his late twenties, sat down to write *Focus*, his first and only novel.[7] It would be a critical moral fable about his fellow Americans, for Miller did not share the heroic self-image and traditional patriotism that characterized most other Americans during the war years. *Focus*, published in 1945, would be an

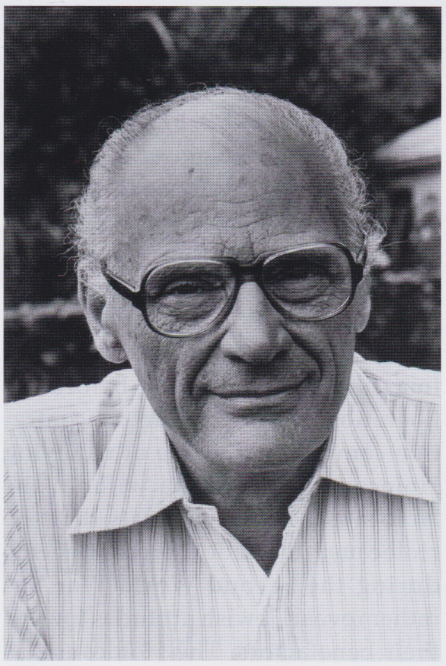
5. For Dayan, see Edward Said, *The Question of Palestine* (New York: Vintage, 1979), 14; for the Ghetto Fighters Museum at Samariah, see Tom Segev, *The Seventh Million: The Israelis and the Holocaust*, trans. Haim Watzman (New York: Hill & Wang, 1993), 450-451; Emil Fackenheim, "The Holocaust and the State of Israel: Their Relation," in *EJ Yearbook* (Jerusalem, 1974), 154f, quoted in Leni Yahil, *The Holocaust: The Fate of European Jewry* (Oxford, 1990), 6; Alan Dershowitz, *Chutzpah* (Boston: Little, Brown, 1991), 136. Since 1973 America's masochistic "commitment to the autonomy and security of the State of Israel" has cost taxpayers about $1.6 trillion, according to the estimate of economist Thomas Stauffer. See David R. Francis, "Economist Tallies Swelling Cost of Israel to US," *Christian Science Monitor*, 9 December 2002.

6. Blu Greenberg, "Talking to Kids about the Holocaust," in Roselyn Bell, *The Hadassah Magazine Jewish Parenting Book* (New York, 1989), 247, quoted in Novick, 208; Eliezer Berkovits, "Rewriting the History of the Holocaust," *Sh'ma* 10/198 (3 October 1980), available from: http://www.clal.org/e57.html.

7. Arthur Miller, *Focus* (1945; New York: Penguin, 2001), with an Introduction by the Author.

imaginative elaboration of a very simple thesis: being a Jew in Roosevelt's America was like being a Jew in Hitler's Germany. In their irrational hatred of the Jewish Other, White Americans, the same White Americans who were then fighting fascism in Europe and the Far East, were no different from nazis.

Lawrence Newman, the novel's WASP protagonist, is a corporate personnel manager whose quiet bourgeois world is permanently disrupted after he begins to wear eyeglasses, which strangely make him look Jewish, a dangerous liability in the America of Miller's fertile imagination. Without glasses Newman is a gray-flanneled Episcopalian, a normal White American, despite his ethnically ambiguous surname; with glasses he is perceived and treated as a despised Jew, persecuted and even attacked by other normal White Americans, all of whom are racist and anti-Semitic, as Newman had been before he gained his factitious Jewishness. The novel's organizing narrative conceit, that eyeglasses can turn an anti-Semitic Gentile into a Jew, conveys an obvious Judeocentric meaning: Lawrence Newman, in his culpable blindness to the intolerance that surrounds him, must first be *seen* as a Jew in order to *see* clearly. Thus in his new role as a reluctant Jew, now seeing and experiencing the world through the Jewish lenses conferred by his racial marginalization, Newman gradually discovers that his homogeneous New York neighborhood, which had once seemed a benign social environment of communal amity, is in reality, beneath its placid surface, a seething cauldron of xenophobia and hate, at least for anyone with the misfortune to be different, or in his case merely to appear different. "Behind these snug, flat-roofed houses," Newman now perceives, "a sharp-tipped and murderous monster was nightly being formed, and its eyes were upon him."



ARTHUR MILLER

The novel's historical context is central to its subject. In *Focus* the European war, depicted in our propaganda as a titanic struggle of good against evil, seems little more than a distant contest between two rival groups of pogromists, each nurturing its own "murderous monster" of racial hatred. In Europe German nazis conduct mass hangings of Jews, while at home angry anti-Semites, organized into the Christian Front, part of a large network of patriotic organizations spread across the country, beat Jews and rape Puerto Ricans as they await the return of the American military, who will then assume the lethal role of storm troops in driving Jews from America, beginning first in New York, the center of Jew-hatred. White America's cleansing war against Jewry will begin, as an activist neighbor informs Newman, "when the boys come home," since American combatants in the European war are at one with their German enemies in their violent anti-Semitism.

In the political environment we now all inhabit, nothing in *Focus* is startling, nothing would be out of place in a sensitivity workshop or an anti-racialist educational exercise. The novel's vision of a virulently racist America would have appeared radical in 1945; now it is commonplace, especially for young Whites immersed in a rigorous program of multicultural miseducation. Miller, alarmed by the failure of non-Jews to comprehend "the threatening existence of Nazism," and unimpressed by the fact that many men of his age cohort were then dying in Europe fighting Germans, took it upon himself to teach an early version of what would eventually become the most insidious of the Jewish Holocaust's many lessons, namely that pathological ("nazi") hatreds lurk behind the West's superficially civilized exterior. Whereas American wartime propaganda had, naturally enough, presented NS Germany as the moral antonym of the United States in particular and of the democratic West in general, Miller substituted a much different contrastive structure, placing innocent Jews on one side and lethally malevolent Whites on the other, with racial minorities like Blacks and Puerto Ricans in ancillary roles as occasional victims of White intolerance. This structure, which Miller may have been the first to discover, conflated Germans and their enemies in order to nazify White Gentiles as a whole. *Focus* was a thorough defamation of Euro-America for its endemic anti-Semitism and racial hatred, the purpose of which was to efface any significant moral distinction between ourselves and the propaganda image of the Nazi. Miller's nazification required the Nazi as the acknowledged representation of evil, but his concrete targets were White Americans, who had not yet seen their own visible racial pathologies.

Gratitude has never been a Jewish character trait. "The threatening existence of Nazism," anyone unfamiliar with Jewish idiosyncrasies might think, should have encouraged Arthur Miller to reflect upon the very significant differences that distinguished Hitler's Germany from

Roosevelt's America, and to count his blessings. NS Germany, committed to the elimination of Jewish influence from German society, was a systematically anti-Semitic regime; the United States was not. American anti-Semitism, despite Miller's wildly paranoid fears, had never become a serious political force, and any reasonable litany of Jewish complaints against Euro-Americans would have been brief: country clubs that excluded Jews; one prominent lynching, of convicted child killer Leo Frank; a general irritation at Jewish vulgarity; a well-justified suspicion of Jewish business practices; occasional complaints about the Jewish affection for Marxism and political subversion, also well-justified.[8] No pogroms, no organized violence, none of the systematic anti-Semitism that Jewish group behavior has often produced. The remarkable ease with which organized Jewry successfully pilloried Charles Lindbergh, over his mild criticism of Jewish agitation for American entry into the European Civil War, is a telling case in point: in a contest between the power of the label "anti-Semite" and the prestige of America's most admired national hero, the national hero came out the loser. The United States was, as Adolf Hitler observed, the Jews' "new hunting grounds," a tolerant environment surprisingly conducive to Jewish interests; but Miller refused to acknowledge his good fortune, since that would have required a tacit compliment for the White American nation he so passionately hated.

8. Cf. David Horowitz, *Radical Son: A Generational Odyssey* (New York: Free Press, 1997), 44: "It was not my parents' idealism that elicited fear and provoked hostility from the goyim. It was their hostility toward the goyim, and indeed everything the goyim held dear, that incited the hostility back." Horowitz, now a neo-conservative activist with a passionate commitment to Israel, was an important New Left ideologue in the 1960s; his parents were Stalinists.

Focus, with its often cartoonish didacticism, is no literary landmark. It was, however, a profoundly prophetic novel, and it helpfully illustrates how the ideological destination of the Jewish Holocaust, the Judeocentric anti-racialism that Holocaust commemoration would later teach, was already implicit in the ethnic discontents and cultural estrangement of American Jewry. An imaginative Jew writing before the liberation of the German concentration camps could arrive at nazifying Holocaust propaganda without the Holocaust, which suggests that the Holocaust does not represent events during the Second World War but rather reveals Jewish attitudes toward their benefactors. The Holocaust, as an idea, was latent Jewish racial aggression awaiting both a symbol and an opportunity to express itself.

The Nazi Camps

In April of 1945 Dwight Eisenhower, Supreme Allied Commander in Western Europe, ordered troops under his command to tour Ohrdruf, a sub-camp of Buchenwald and the first concentration camp on German soil to be liberated. He had an educational purpose in mind: "We are told that the American soldier does not know what he is fighting for. Now, at least, he will know what he is fighting *against*." General Eisenhower was not alone in believing that the camps lent moral clarity to the war in Europe. Anti-nazi propaganda had ascribed to Germans a panoply of malevolent qualities distinguishing *them* from *us*: arrogance, cruelty, blind obedience to criminal orders, unprovoked violence against the defenseless. Like most modern war propaganda, it had externalized evil in the enemy, thereby bestowing heroic goodness on all the enemy's enemies, the Western democracies and their gallant Soviet ally. The liberated camps, with their legions of emaciated corpses and often skeletal inmates, were vivid confirmation of German darkness and Allied light. The nazi concentration camp retroactively provided, as Novick remarks, "the symbol that defined the meaning of the war."[9] American soldiers could now see at first hand solid evidence of the evil they had been fighting against.

Almost sixty years after the event, we now generally assume that American and British liberators of German concentration camps were witnesses to the "Holocaust" and that the inmates whom they liberated were its Jewish "survivors." That assumption, as Novick points out, is a mistake, our own retrospective interpretation of the evidence, a misinterpretation shaped by the centrality that the Holocaust, a term none of the liberators would have understood, has acquired in our collective consciousness. In photographs of camp survivors we now *see* Jews, but in the spring of 1945 Allied soldiers did not see Jews in the flesh-and-blood inmates they liberated. They saw political prisoners and resistance fighters, "the men of all nations that Hitler's agents had picked out as prime opponents of Nazism," as a reporter for *Life* described the inmates in Dachau. Most journalistic accounts of the liberation of the camps spoke in similar language; "Jew" did not appear anywhere in Edward R. Murrow's famous radio broadcast from Buchenwald. "There was nothing," Novick writes, "about the reporting on the liberation of the camps that treated Jews as more than *among* the

9. Novick, 85. The liberators, of course, misunderstood their discovery. Cf. Mark Weber, "Buchenwald: Legend and Reality," *JHR* [= *Journal of Historical Review*] 7, no. 4 (Winter 1986), 411: "The great majority of those who died at Buchenwald perished during the chaotic final months of the war. They succumbed to disease, often aggravated by malnutrition, in spite of woefully inadequate efforts to keep them alive. They were victims, not of an 'extermination' program, but rather of the terrible overcrowding and severe lack of food and medical supplies due to a general collapse of order in Germany during the tumultuous final phase of the war."

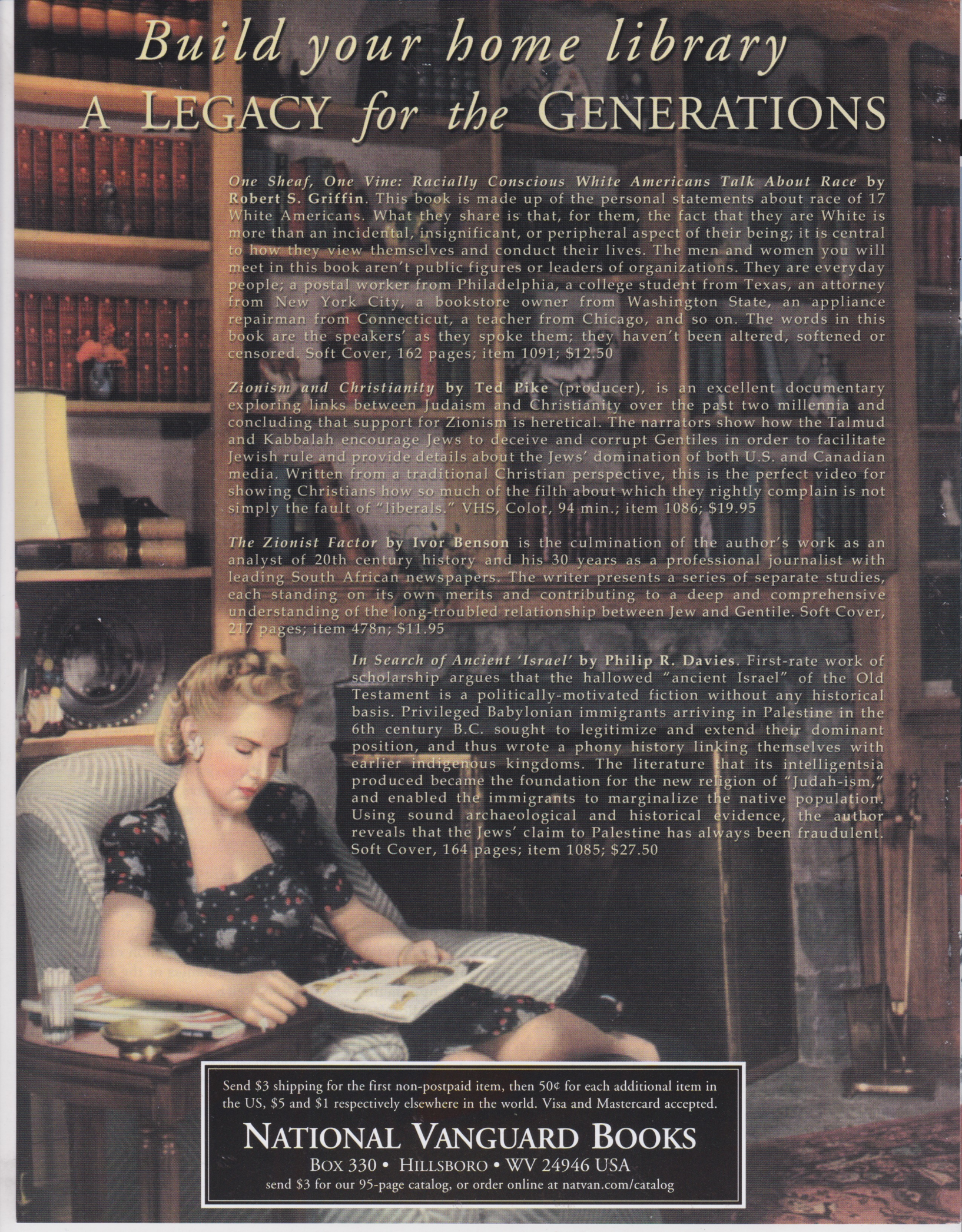
Margaret Bourke-White's famous photograph for *Life* of the liberation of Buchenwald: In images of concentration camps we now see Jews, but most of the men behind the wire were certainly White Gentiles, as were a substantial majority of the prisoners in the camp. This picture has been transformed into an iconic image of the Jewish Holocaust, and it was presented as such in a commemorative postage stamp, but camp imagery was perceived much differently by the generation that fought the war. Bourke-White herself never mentioned Jews in her account of photographing Buchenwald. If we now try to see these men as European resistance fighters and political dissidents rather than Jewish "Holocaust survivors," we can in some measure recapture the initial Allied interpretation of the inmates of the German camps. A German in 1945 would have seen them as Communists and criminals, with some justification.

victims of the Nazis; nothing that suggested the camps were emblematic of anything other than Nazi barbarism in general; nothing, that is, that associated them with what is now designated 'the Holocaust.'"[10] The horror camps, as Eisenhower called them, were not evidence of nazi "racism" nor were their inmates "survivors" of a genocidal Final Solution against Jews. The camps were instead the results of nazi dictatorship, evidence of political crimes against antinazis that served by contrast to confirm Anglo-American traditions of political liberty. Godless German fascists were visibly capable of such crimes against political opponents, whereas we, in the democratic West, were not.

In at least one important respect their interpretation then was much closer to the truth than ours now: only about a fifth of the prisoners liberated by Americans were Jews. The majority by far were non-Jews, some of them real resistance fighters, many apolitical criminals, many others Communists interned for the duration of the war as political enemies of the anti-Marxist NS Reich.

10. Novick, 65.

Part II of *Holocaust Commemoration* will appear in the next issue of NATIONAL VANGUARD.



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